

E W JEFFREY

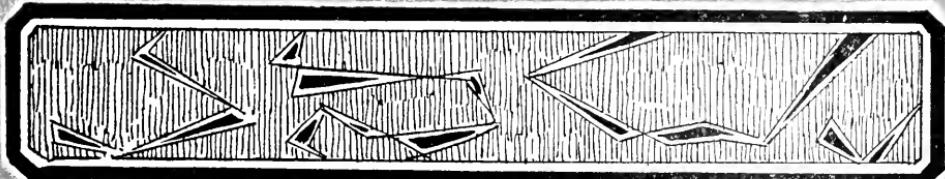


# IMPROVEMENT ERA

Vol. XVII

FEBRUARY, 1914

No. 4



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL  
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS

PUBLISHED MONTHLY BY THE GENERAL BOARD AT SALT LAKE CITY, UTAH



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## Lincoln's Gettysburg Address

"Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting-place of these who here gave their lives that that nation might live.

"It is altogether fitting and proper that we should do this. But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here.

"It is for us, the living, rather, to be dedicated here to the unfinished work they have thus far so nobly carried on. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain, that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth."

ABRAHAM LINCOLN.

## Dawn of a New Day

FROM PRESIDENT WOODROW WILSON'S GETTYSBURG ADDRESS

"The day of our country's life has but broadened into morning. Do not put uniforms by. Put the harness of the present on. Lift your eyes to the great tracts of life yet to be conquered in the interest of righteous peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men. Come, let us be comrades and soldiers yet to serve our fellow men in quiet counsel, where the blare of trumpets is neither heard nor heeded, and where the things are done which make blessed the nations of the world in peace and righteousness, and love."



*Photo by H. H. Thomas.*

**PRESIDENT JOSEPH F. SMITH**

Who recently celebrated his seventy-fifth anniversary. From his latest photograph, taken specially for the *ERA*

# IMPROVEMENT ERA

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## The Parable of the Defective Battery

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### A Laboratory Incident

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BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE

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In the course of certain laboratory investigations I had need of a primary electric current of considerable power. My assistant prepared a voltaic battery consisting of a dozen cells of simple type. He followed the usual procedure, but, as I discovered later, gave inadequate attention to the details—those seeming trifles that make or mar perfection.

Each cell consisted of a cylindrical jar, containing an acid liquid in which were immersed a pair of plates, one of carbon, the other of zinc. The cells were connected "in series," so that the strength of the battery was the sum of the power developed by the twelve individual units. The working efficiency, or available and usable strength, was the total force developed less the resistance opposed by the cells themselves. The condition is comparable to that of income in the case of an individual or a company; the gross income includes all receipts, from which must be subtracted all costs, if we would determine the net income or actual profit. Or, by another simile, the condition presented by this battery was like that of a mechanical engine, the available efficiency of which is the total energy developed less the effect of friction and all other losses due to imperfect operation.

I was disappointed in the behavior of the battery; its working efficiency was far below what ought to be developed by twelve such units under normal conditions. A casual inspection showed that the cells were not working alike; some of them exhibited intense activity, and in all such the contained liquid was bubbling like boiling water, owing to the escape of liberated gases. The jar was a scene of fuss and fury; yet from such a cell there flowed a current so feeble as to be detectable only with difficulty. The energy developed within those foaming and fuming cells was prac-

tically used up in overcoming their own internal resistance, with no surplus power for outside service. I found some cells to be almost inert—with no observable action within, and from such, of course, no current was given out; these cells were practically dead. Certain others were working quietly, with little visible evidence of action aside from the gentle and regular escape of gas bubbles; nevertheless, from the quiet intensity of these, there issued a current potent to transmit messages from continent to continent beneath thousands of miles of ocean turmoil. By diluting the liquid in some jars and intensifying it in others, by replacing a few poorly amalgamated zinscs with better ones, and by other modifying adjustments, I succeeded in restraining the wasteful energy of the abnormally active cells, and in arousing to action the dormant ones. The battery was brought into more harmonious operation—just as the restive members of a twelve-horse team might be quieted to steady action, the unwilling ones stimulated, and both brought into unison with their normal and really serviceable fellows.

However, after all such adjustments had been made, the battery was still unsatisfactory. Its operation was weak, irregular, uncertain, and wholly unsuited to the electrolysis required by the work in progress. At length, having become convinced that the fault was a radical one, that some defect was present which no ordinary patching-up process would remedy, I took the battery apart and subjected each cell to an individual examination. One after another passed the test and proved itself to be in measurably perfect condition, until eight had been thus disposed of; the ninth was seriously at fault. This cell was set aside, and the remaining three were tested; all of these were good. Plainly then, the inefficiency of the battery was chargeable to that one unit, number nine; and this, as I remembered, had been among the worst of the abnormally active cells. The eleven good units were connected up; and from the battery thus assembled there issued a current fairly adequate for my needs, and ample to operate an electric receiver or to fire a blast on the opposite side of the globe.

At the first opportunity of convenience I gave closer attention to the rejected unit. There was little difficulty in determining the true cause of the trouble. The cell was in a state of short-circuit; it had short-circuited itself. Through its unnatural intensity of action, as a result of its foaming and fuming, the acid had destroyed the insulation of some parts; and the current that should have been sent forth for service was wholly used up in destructive corrosion within the jar. The cell had violated the law of right action—it had corrupted itself. In its defective state it was not only worthless as a working unit, an unproductive member in the community of cells, but was worse than worthless in that it inter-

posed an effective resistance in the operation of the other clean and serviceable units.

Do you wish to know what I did with the unclean cell? I did not destroy it, nor throw it aside as beyond all repair; there was a possibility of its restoration to some measure of usefulness. I searched its innermost parts, and with knife and file and rasp removed the corroded incrustment. I baptized it in a cleansing bath, then set it up again and tried it out in practical employ. Gradually it developed energy until it came to work well—almost as well as the other cells. Yet to this day I watch that unit with special care; I do not trust it as fully as I trusted before it had befouled itself.

I have called this little anecdote of the defective battery a parable; the story, however, is one of actual occurrence. To me there is profound suggestiveness in the incidents related. Even as I wrought in the laboratory, while hands and mind were busy in the work that engaged my close attention, the under-current of thought—the inner consciousness—was making comparison and application.

How like unto those voltaic cells are we! There are men who are loud and demonstrative, even offensive in their abnormal activity; like unto madmen in their uncontrol. Yet what do they accomplish in effective labor? Their energy is wholly consumed in overcoming the internal resistance of their defective selves. There are others who do but sleep and dream; they are slothful, dormant, and, as judged by the standard of utility, dead.

And again, there are men who labor so quietly as scarcely to reveal the fact that they are hard at work; in their utmost intensity there is no evidence of fussy demonstration or wasteful activity; yet such is their devoted earnestness that they influence the thoughts and efforts of the race.

How like a sinner was the unclean cell! Its unfitness was the direct effect of internal disorder, self-corruption, such defection as in man we call sin, which is essentially the violation of law. In association with others who are clean, able, and willing, the sinner is as an obstruction to the current; the efficiency of the whole is lessened if not entirely neutralized, by a single defective unit.

If you would have your personal prayers reach the Divine destination to which they are addressed, see to it that they are transmitted by a current of pure sincerity, free from the resistance of unrepented sin. Let those who assemble in the sacred circle of united prayer have a care that each is individually clean, lest the supplication be nullified through the obstruction of an offending member.

For him who will seek with earnest intent, there is yet other and deeper significance in the parable.



ROUTE TRAVELED BY THE BELATED EMIGRANTS  
(From a sketch by Lee Greene Richards)

## Belated Emigrants of 1856

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BY SOLOMON F. KIMBALL

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### IV

To describe conditions surrounding the old fort at Devil's Gate during the first few days of November, 1856, would be a difficult task. About twenty-five out of the nine hundred emigrants who had arrived there since the 2d of the month, had already perished, and others were lying at the point of death. Their food supply was nearly exhausted, and there were no signs of help. The snow was eighteen inches deep on the level, and the weather intensely cold. Feed was scarce, and cattle were dying by the score. Wood was almost out of the question, and the more feeble among the Saints were literally freezing to death. Unless immediate steps were taken to relieve the situation, all would perish together.

Captain Grant, thoroughly conversant with these facts, ordered his men to make a start for the west in charge of the Martin company even if they accomplished no more than to find a better camping ground where wood and feed could be secured in greater abundance. Those of the handcart people who were unable to walk were crowded into the overloaded wagons, and a start was made; the balance of the company hobbling along behind with their carts as best they could.

When the boys came to the first crossing of the Sweetwater west of Devil's Gate, they found the stream full of floating ice, making it dangerous to cross, on account of the strong current. However, the teams went over in safety and continued on their way until they came to a sheltered place, afterwards called "Martin's Hollow." Here they camped for the night and, after burying a number of Saints who had died during the day, busied themselves in getting ready to receive the remainder of the company who were expected at any moment.

When the people who were drawing carts came to the brink of this treacherous stream, they refused to go any further, realizing what it meant to do so, as the water in places was almost waist deep, and the river more than a hundred feet wide by actual measurement. To cross that mountain torrent under such conditions to them meant nothing short of suicide, as it will be remembered that nearly one-sixth of their number had already perished from the effects of crossing North Platte, eighteen days before. They believed that no earthly power could bring them

through that place alive, and reasoned that if they had to die it was useless to add to their suffering by the perpetration of such a rash act as crossing the river here. They had walked hundreds of miles over an almost trackless plain, pulling carts as they went, and after making such tremendous sacrifices for the cause of truth, to lay down their lives in such a dreadful manner was awful to contemplate. They became alarmed, and cried mightily unto the Lord for help, but received no answer. All the warring elements of nature appeared to be against them, and the spirit of death itself seemed to be in the very air.

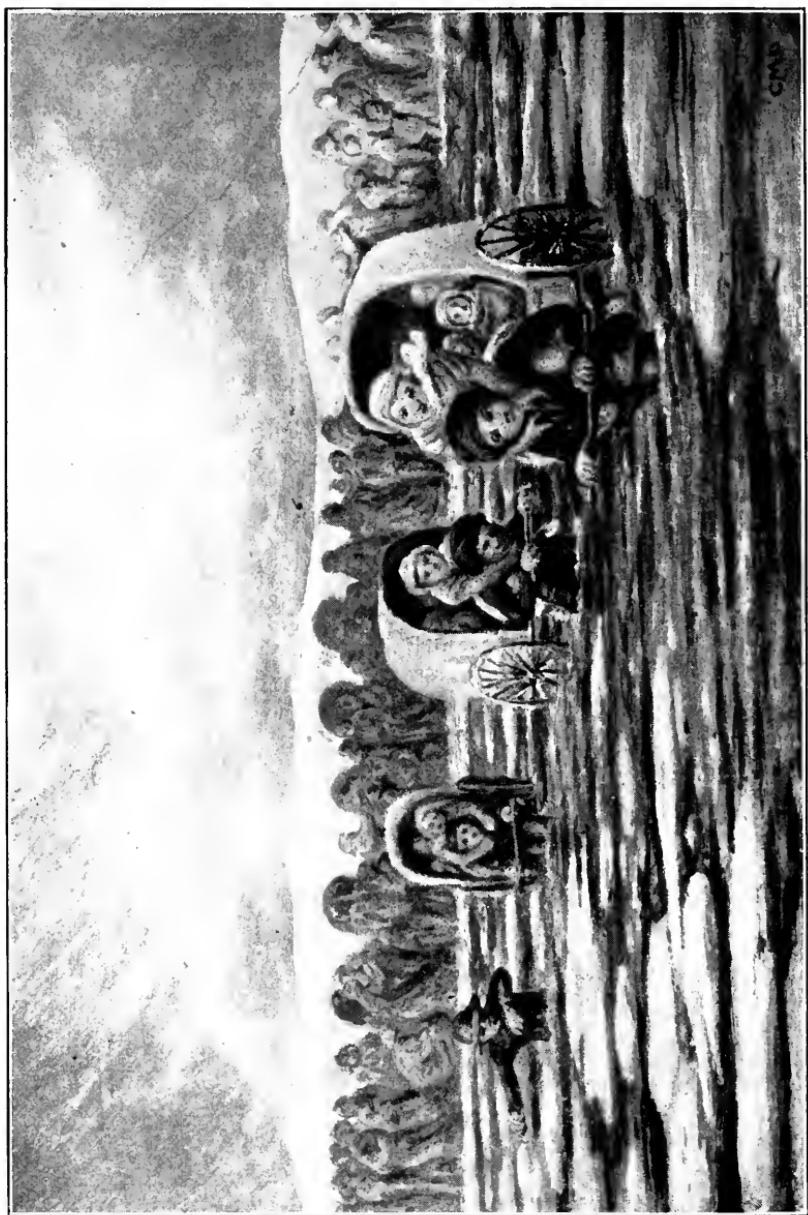
After they had given up in despair, after all hopes had vanished, after every apparent avenue of escape seemed closed, three eighteen-year-old boys belonging to the relief party came to the rescue, and to the astonishment of all who saw, carried nearly every member of that illfated handcart company across the snow-bound stream. The strain was so terrible, and the exposure so great, that in later years all the boys died from the effects of it. When President Brigham Young heard of this heroic act, he wept like a child, and later declared publicly, "that act alone will ensure C. Allen Huntington, George W. Grant and David P. Kimball an everlasting salvation in the Celestial Kingdom of God, worlds without end."

On the morning of November 6, Captain Grant had the rooms in the old fort, at Devil's Gate, cleaned out, and during the next three days about forty loads of baggage were stored in them. The remainder of the wagons were banked, just back of the building, where they remained until spring. These eighty-three loads of baggage belonged to that year's emigration which Captains Hunt and Hodgett had contracted to haul across the plains.

During the afternoon of the 9th, the best oxen belonging to the two trains were hitched to the forty empty wagons, and as soon as the emigrants and their belongings were loaded into them, another start for the valley was made. They reached Martin's Hollow that evening and camped for the night. Three of the relief party, and seventeen of the wagon train teamsters remained at Devil's Gate in charge of the baggage left there. The provisions that could be spared, and all the cattle that were unable to travel, were left for them to subsist upon until other arrangements could be made.

The next morning the Hodgett and Hunt train picked up all emigrants who were unable to walk, and continued on their way, the balance of the three companies following along behind. This ended the pulling of carts for that season, the wagon train having taken their place.

On the evening of the 11th, the food supply was found to be nearly exhausted, and no signs of relief in sight. A half dozen



© ALLEN HUNTINGTON, GEORGE W. GRANT AND DAVID P. KIMBALL  
HELPING THE MARTIN COMPANY ACROSS THE SWEETWATER

*'From a sketch by George M. Ottinger)*

or more deaths were occurring daily, and the strongest emigrants in camp were fast becoming discouraged. The snow was badly drifted, and the weather bitter cold. Not a word from the Valley had reached the ears of Captain Grant since the company of rescuers left there thirty-six days before, and unless substantial aid reached them within the next few days, that region of country would become a veritable grave-yard.

Just before sundown, a dark something in the distance, was seen working its way through the deep snow. It was thought to be a wild beast of some kind. At first but little attention was paid to it, but as it drew nearer, all eyes were turned in that direction. It finally took the form of a man, and two animals, which caused a general sensation throughout the camp. Everybody by this time was on the tiptoe of expectancy and in a few moments their surprise was complete when the chief scout of all scouts, Ephraim K. Hanks, came limping into camp with two horses loaded with buffalo meat.

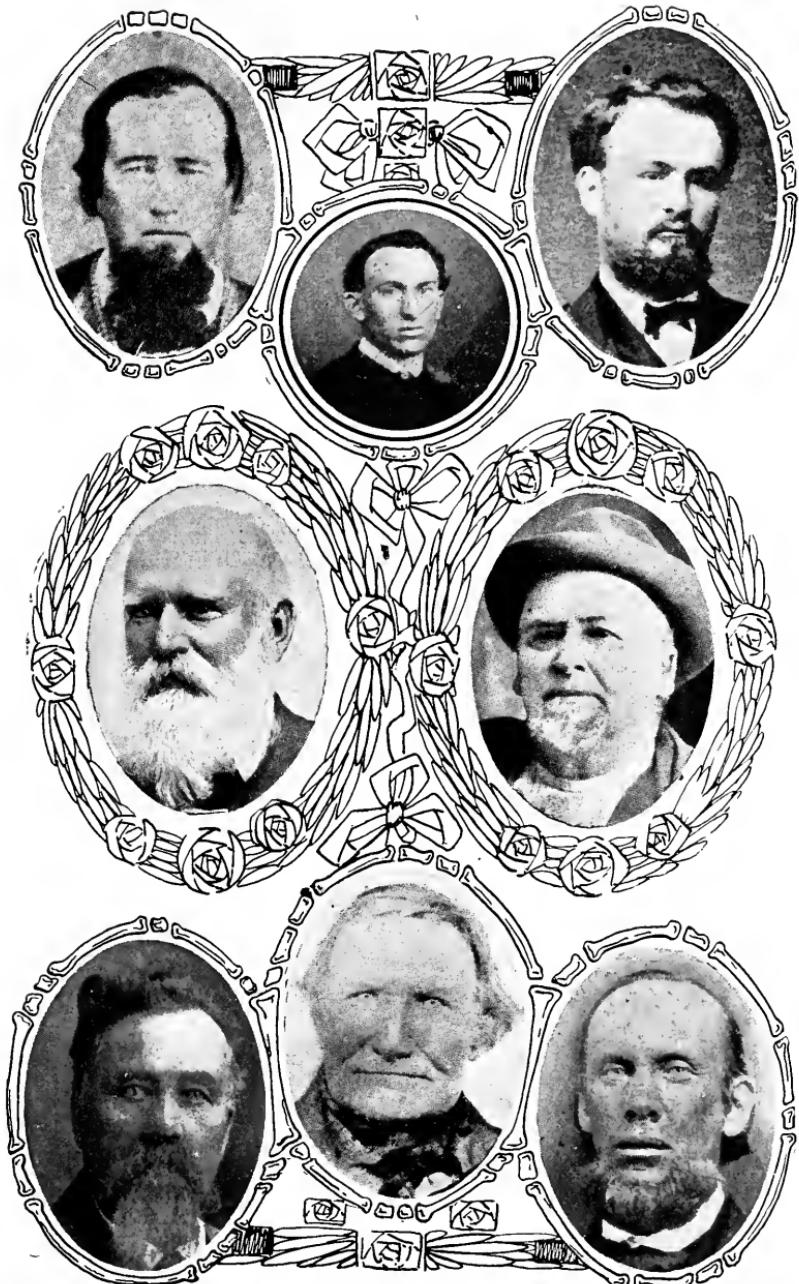
In substance the following is the story told by Elder Hanks and verified in many instances by those who were well acquainted with most of the circumstances:

"I was down to Provo on a fishing expedition, and felt impressed to go to Salt Lake, but for what reason I knew not. On my way there, I stopped over night with Gurney Brown at Draper. Being somewhat fatigued after the hard day's journey, I retired to rest early, and as I lay wide awake in my bed, I heard a voice calling me by name and then saying: 'The handcart people are in trouble, and you are wanted; will you go and help them?' I turned instantly in the direction from whence the voice came, and beheld an ordinary-sized man in the room. Without any hesitation I answered, 'Yes, I will go.' I then turned over to go to sleep, but had slept only a few minutes when the voice called a second time, repeating almost the same words as on the first occasion. My answer was the same as before. This was repeated the third time.

"When I got up the next morning, I said to Brother Brown, 'The handcart people are in trouble, and I have promised to go out and help them.'

"After breakfast I hastened on to Salt Lake and arrived there on the Saturday preceding the Sunday on which the call was made for volunteers to go and help the last handcart company in. When some of the brethren responded by saying that they would be ready to start in a few days, I spoke out at once, saying, 'I am ready now.'

"The next day I was wending my way eastward over the mountains with a light wagon, all by myself. About ten miles east of Green river, I met quite a number of teams that had been sent to the relief of the belated companies but had turned back on account of the deep snow. Those in charge had come to the conclusion that



#### GROUP OF RESCUERS

Top row: C. Allen Huntington, George W. Grant and David P. Kimball. Middle row: Ephraim K. Hanks and Charles F. Decker. Bottom row: Stephen H. Taylor, Amos Fairbanks, and Edward Peck.

the emigrants as well as the twenty-seven heroes who had gone to their relief, had all perished, and they did not propose to risk their lives by going any further.

"I helped myself to such things as I was in need of, and continued on my way. Just before I reached South Pass, I was overtaken by one of the worst storms that I ever witnessed. Near the summit, I came to a wagon partly loaded with provisions in charge of Redick N. Allred. After enjoying a needed rest, I secured from him a saddled horse and pack animal, and continued on my way in snow almost to my waist.

"After traveling for a day or two, I met Joseph A. Young and one of the Garr boys on their way to Salt Lake with important messages for President Brigham Young. The next evening as I was making my bed, I thought to myself, how nice it would be to have a buffalo robe to lie on, and some fresh meat for supper. I kneeled down and asked the Lord to send me a buffalo. Looking around, imagine my surprise when I beheld a big, fat, buffalo bull within fifty yards of my camp. As soon as I could get my gun I brought him down with the first shot. After eating tongue and tenderloin to my heart's content, I went to sleep while my horses were loading up on sagebrush.

"The next day I reached Ice Spring Bench, about sixty miles west of Devil's Gate, and killed another big, fat, buffalo. I cut the meat into long, thin, strips, and lashed it onto my horses. I traveled on until towards evening when I spied in the distance a black streak in the snow. As I drew nearer, it seemed to move, and then I knew what it was.

"About sundown, I reached the illfated handcart camp, and the sight that met my eyes was enough to rouse the emotions of the hardest heart. The starving forms and haggard looks of those poor, dejected creatures can never be blotted from my mind. Flocking around me, one would say, 'Please give me some meat for my hungry children.' Shivering urchins with tears streaming down their cheeks would cry out, 'Please, mister, give me some,' and so it went. In less than ten minutes the meat was all gone, and in a short time everybody was eating bison with a relish that did ones eyes good to behold.

"During the evening, a woman passed by the fire where I was sitting and seemed to be in great trouble. Out of curiosity I followed her to Daniel Tyler's tent, some distance away. She asked him if he would please come and administer to her sick husband. Brother Tyler accompanied her, and when he looked at the man he said, 'I cannot administer to a dead man,' and returned to his tent, as he was almost sick himself. I went over to the campfire where Captain Grant and Heber P. Kimball were sitting, and asked them if they would assist me for a few moments, which they consented to do. We washed the man from head to foot with warm water,



BUFFALO SENT TO ELDER EPHRAIM HANKS IN ANSWER TO PRAYER  
(From a sketch by Lee Greene Richards)

and then administered to him. During the administration I commanded him in the name of Jesus Christ to breathe and live. The effect was almost instantaneous, and he immediately sat up in bed and sang a song. His wife was so overjoyed that she ran through the camp crying, 'My husband was dead, but the man who brought the meat has healed him.'

"This event caused a general sensation throughout camp, and many drooping spirits took fresh courage from that very moment. After that the most of my time was spent in looking after the sick and afflicted. Some days I anointed and administered to as many as one or two hundred and in scores of instances they were healed almost instantly.

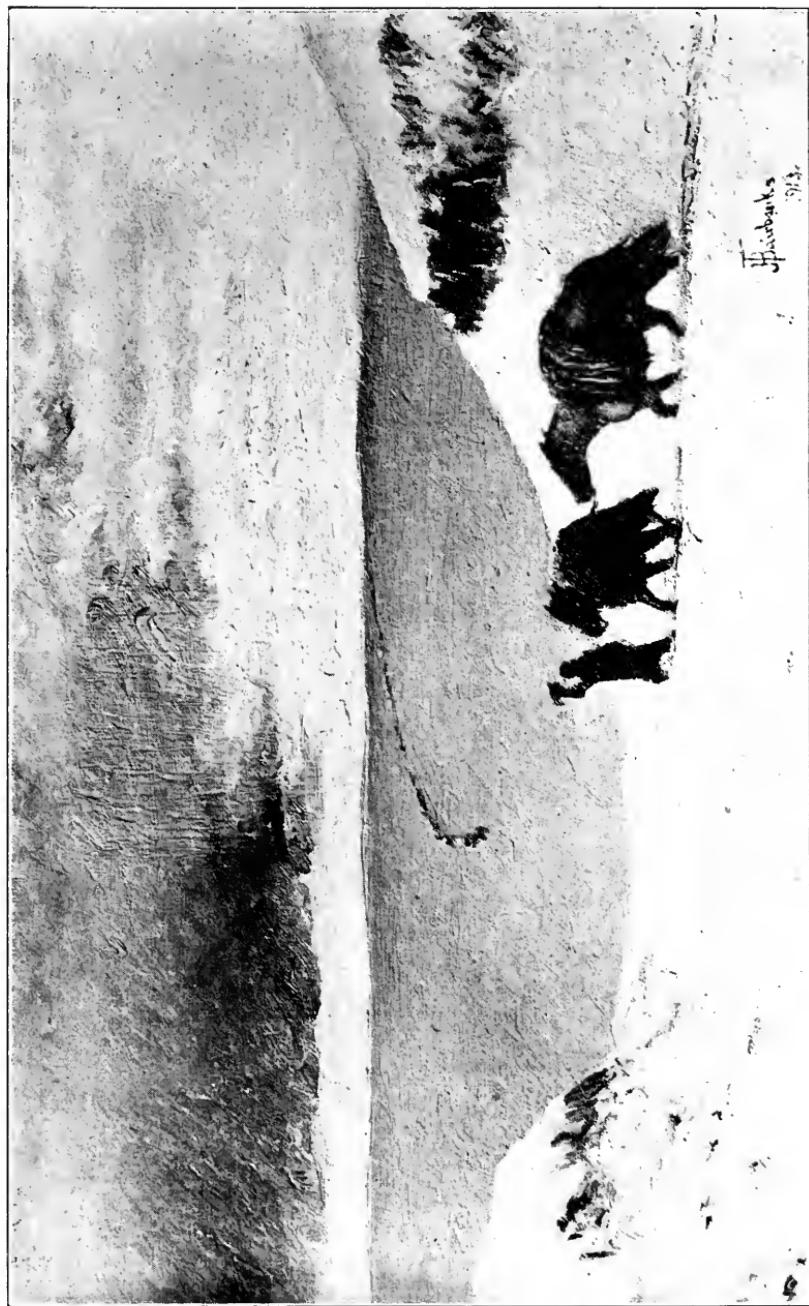
"Notwithstanding these wonderful manifestations of God's power, many of the Saints lost their limbs either whole or in part. Many I washed with warm water and castile soap until the frozen parts would fall off, after which I would sever the shreds of flesh from the remaining portions of their limbs with my scissors. Some lost toes, some fingers, and others whole hands and feet. One woman lost both of her lower limbs to her knees.

"As the company moved on from day to day, I would leave the road with my pack animals and hunt game. On these trips I killed many buffaloes, and distributed the meat among the hungry Saints. The most remarkable thing about it was that I had traveled that road more than fifty times, and never before saw so many buffaloes in that part of the country. There was not a member of the party but what believed that the Lord had sent them to us in answer to prayer."

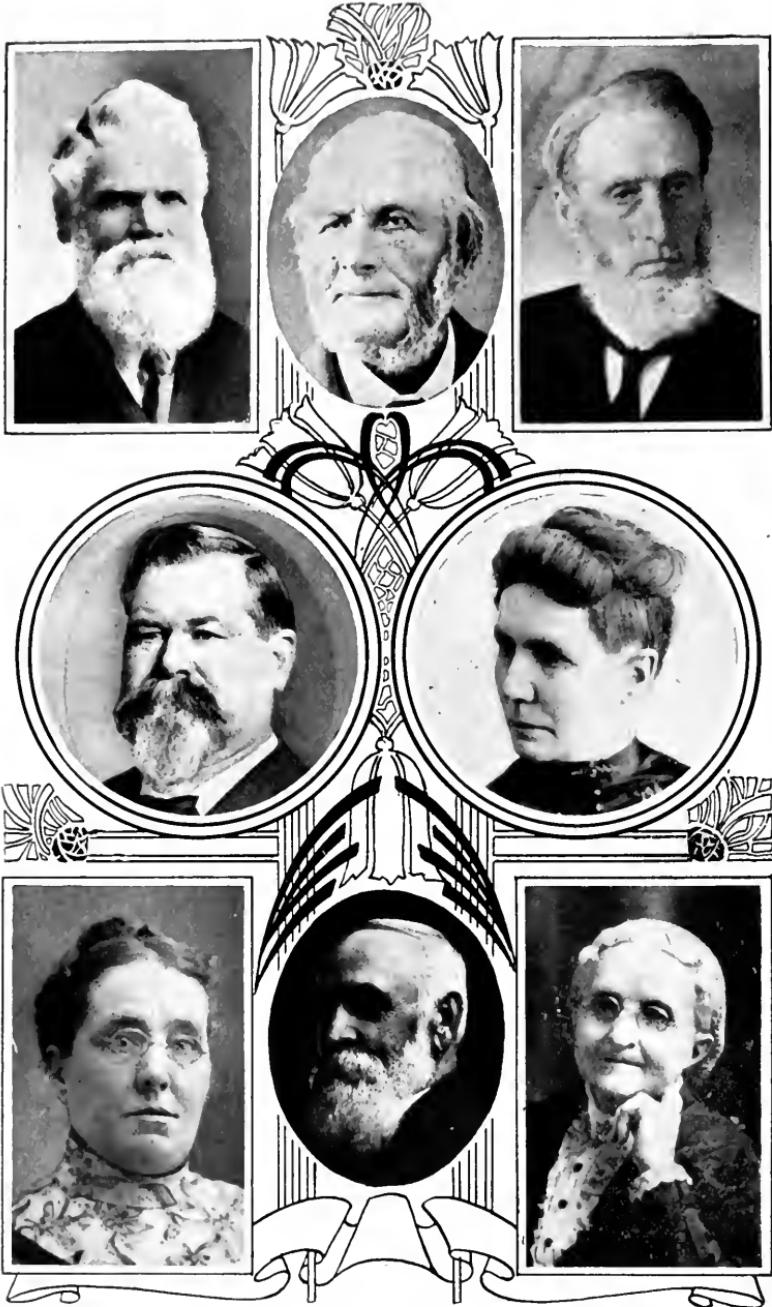
On the 17th, the emigrants were filled with delight when they met William H. Kimball at the head of another relief party. It will be remembered that Elder Kimball took charge of the Willie company, at Rocky Ridge, on the morning of October 22, and remained with it until it reached the Valley on the 9th of November. After remaining in Salt Lake one day, he started back with several light wagons loaded with provisions, clothing and medicines. Brothers James Furguson, Hosea Stout and Joseph Simmons, were among those who came with him.

The company reached South Pass on the 18th, after facing a terrible snow storm all day. There was considerable wailing among those of the emigrants who were compelled to walk, as their feet, by this time, were in a dreadful condition. From there on, they met teams almost every day and soon had wagons enough to carry them all.

On November 30, the four hundred and thirteen survivors of the Martin company reached Salt Lake, and the emigrants that belonging to the Hunt and Hodgett wagon trains, came straggling along until the middle of the next month. Nearly all the



FPH. HANKS TO THE RESCUE  
(From a sketch by J. B. Fairbanks)



MEMBERS OF THE HODGETT AND HUNT COMPANIES

Top row: James M. Stewart, George Sinnett, George May. Middle row: James E. Steele, and Elizabeth Ann Player Raleigh. Bottom row: Emily Player Raleigh, Barnard White and Elizabeth White Stewart



MEMBERS OF THE MARTIN AND WILLIE COMPANIES

Top row: John Chislett, Marian Stockdale Chislett, and Emily H. Woodmansee.  
Middle row: Elizabeth Horrocks Jackson Kingsford, and Isaac J. Wardle.  
Bottom row: Thomas Porritt, John Cooper and Alfred Gadd.



WILLIAM HENRY KIMBALL

Son of Heber C. and Vilate M. Kimball, was born in Mendon, Monroe county, New York, April 10, 1825. He was one of the most successful Indian scouts this western country has ever known, and was loved and respected by all who knew him. He died December 29, 1907, at the ripe age of eighty-two. At his funeral, which was held at the Coalville stake house, the large room was packed with old-time Indian scouts and pioneers who came from far and near to get a farewell look at their brave leader who had on many occasions directed them against the savage foe.

cattle that were taken from Devil's Gate, perished before they reached Fort Bridger.

Probably no greater act of heroism was ever recorded in the annals of history than that performed by the twenty-seven young men who, on the morning of October 7, 1856, went from the city of the Great Salt Lake to the relief of the 1,550 belated emigrants, who were caught in the early snows of a severe winter, hundreds of miles from human habitation, without food and without shelter. By their indefatigable labors these brave mountain boys were instruments in the hands of the Lord in saving 1,300 of that number. Had it not been for their heroic efforts, not enough emigrants would have been left to tell the dreadful tale.

[In the preparation of this series of articles for the ERA, the writer acknowledges with thanks valuable aid and information received from the authors of the following works, and from surviving members of the handcart companies, and the relief party:

Original records at the Church Historian's office, "The Contributor," "Orson Pratt's Journal," "William G. Young's Journal," "The Liverpool Route," "Forty Years among the Indians;" "Whitney's History of Utah;" "The Pioneer Book of Utah;" Assistant Church Historian Andrew Jenson; Thomas Dobson, Andrew Smith, Samuel S. Jones, and other living members of the Martin and Willie companies; Mrs. Elizabeth Raleigh, Mrs. Margaret Whitehead Young, and other surviving members of the Hodgett and Hunt companies; Harvey H. Cluff, Stephen H. Taylor and Benjamin Hampton, surviving members of the relief party.

The use of original paintings and sketches from the following artists: George M. Ottinger, Lee Greene Richards, L. A. Ramsey, Mahonri M. Young, Dan Weggeland, J. B. Fairbanks, and Samuel Jepperson; and courtesies in the loan of rare paintings and portraits from President Joseph F. Smith, Richard W. Young, and many others.—S. F. K.]

## Rosa

There's a brighter gleam in the morning beam,  
On meadow, hill, and plain,  
And a blither note from the blue-bird's throat  
That sings in sun or rain.  
For Rosa, dear Rosa, is coming home again,  
For Rosa, our Rosa, is coming home again.

How my heart doth beat as the carriage fleet  
Comes swiftly up the land,  
Now it draweth near. "She is here, yes, here!"  
With lovely smiles again.  
For Rosa, dear Rosa, at home, at home again,  
For Rosa, dear Rosa, at home, at home again.

MINNIE IVERSON.

## Voice of the Intangible

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BY ALBERT R. LYMAN

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### *Chapter XXII—A Track in the Sand*

Deut's heart was not broken by the big run. Six weeks of feed and rest and care, made him the same invincible creature that kicked the Texas bull's horn spinning over the grease-woods,—the same powerful brute that carried Montana safely through the San Juan rapids at Rincone. And he was not too old to learn, or to appreciate the love young Rojer lavished upon him. He soon grew to regard Mike as a splendid fellow; and Mike, at Ben's suggestion, formed the habit of sleeping in the manger, and currying the favor of the brown horse.

Young Rojer took pride in assuring himself that Mike and Deut were even firmer friends than Stripes and Bowse had been, for the little dog-worshiping Ben Rojer still lived in the stalwart man, who rode the brown horse to the envy of all who saw them. Flossy and Jings ranked high as cow-horses, but Deut simply had no rival within a hundred miles of the four corners.

Ben had admired Montana's skill with shooting-irons, and to make his own more useful and pleasant, he often shot off-hand with the rifle, or emptied his revolver into a stump as he rode Deut by on the lope. This practice brought him an accuracy and speed of which he felt a secret pride. "I must shoot straight and quick or not at all," he mused to himself, and kept his belt well stuffed with cartridges.

The winter trip began on the nineteenth of January, with mild weather and no snow. As the outfit crossed the sand skirting the river, and took up the trail into the broken country towards the Ridge, Ben hardly knew whether he felt better or worse than he had felt on that same trail exactly a year before. To be sure, Jnd had gone, and a menacing shape loomed up on the horizon of probabilities; young Rojer had a biting appreciation of those things. But they had come gradually, and his courage had "mounted with each new occasion."

He was not yet alone; he had the sharp-nosed dog and the brown horse, he had the invincible "Chili con carne," the double-action Pintos and the hickory-hearted buckskin. Better, still, he had an undefined assurance that somehow it would come out all right,—that by some hook or crook it would all be for the best, if only

he did his best, and kept his soul in tune with the whispering Voice of the hills.

And yet in the sides of all this, like a festering thorn, hung those murderous weapons on which he had doted, and in the expert use of which he had taken pride in spite of himself. His assurance was not without a dark cloud of uncertainty, and while he clung to such comfort as it afforded, he still looked with dread to the hazy distance, where Soorowits had no doubt found a lair for his feline help-meet and her boisterous whelps.

"Don't you got no scart uv dat blame Injun?" queried Juan the next morning.

"Oh I guess we'll camp up in the rocks and be safe enough," answered Ben, feigning an unconcern which he did not feel at all.

They did camp up among the rocks, making their first stop, in the Pagahrit region, in a sheltered cove far down towards the old crossing, and every evening they *cut a sign* all around it to make sure no one had discovered it during the day.

After the third night in the sheltered cove, they moved late in the evening to Little Mountain, and camped in a dry basin high up among the rock-knolls; always taking care to be quiet, and to use fire in such a way and time, that its smoke would not betray them by day, nor its glimmer by night. Buck's bell staid firmly gagged, and Mike never barked at his imagination as Bowse had done.

Often in the still of the evening Ben would mount the knolls near camp,—look away into the wild, shadowy world all around, and hark with his ears of soul to sentiments borne on the wind, or traveling without wind through the quiet night. Once he saw a spark, but how near or how far, he made no guess; nor did he make sure it was not a fire-fly from Lake Gulch. He did make sure from those sentiments of silence, that danger skulked behind the hills, for the hush or moaning of the darkness said plainly, "Beware! Beware!"

"Oh, I love these hills," he whispered, "I love the voices which have blessed me here,—but a fiend is in ambush among them; I feel his presence like a foul odor on the desert air."

After the second night in the rock-knoll basin, when young Rojer cut his sign along the fringe of sand looking for tracks, Mike stopped at a certain place with his sharp nose to the ground, and uttered a low, threatening growl. That glass-eyed dog had never done the like before, and Ben swung down promptly to investigate.

The sand lay so shallow on the rock, that the slight impress of a human foot might easily escape notice, and in this carefully chosen place, a mocassined foot had rested. It had gone both ways: in to discover the camp, and out to plot against it.

"We're spotted," Ben mused with a creepy sensation, and looked up through the gloaming expecting to make out a black face glaring over rifle-sights from behind a rock. "We'll lay for 'em; yes siree!" he whispered with a vengeance, "we'll snip the two of 'em when they come sneaking back between now and morning. It's the only thing to do."

When Rido heard of the track, he thought the "snipping" plan a good one, and as the gloom of night thickened over their "spotted" camp, the horses were tied to a tree and Mike to a stone, and everything made ready like a trap to be sprung on the unsuspecting. The beds stretched in their usual places, with the appearance of being occupied, and the camp looked peaceful enough as the two cowboys, in a hush of chilly intensity, repaired to their ambuscade; and settled themselves for the long or the short vigil and the bloody business at the end of it.

Their position was a good one. They could not be approached nor seen from either side or behind, and a sturdy breastwork of ragged rocks stood up in front. Furthermore, the camp and the approach to it, lay in full sight and at close range.

"I'll pick off the head one, and you take the next," whispered young Rojer as the two rifles came into position. Juan gave his consent with a relish, and became a dark, still, fixture. Was he asleep? Never! To sing would have been madness, but there is no doubt that his being throbbed in its vigil to the unsleeping, undying beat of "*Chile con carne y leche con pan.*"

No sound disturbed the quiet darkness—no sound but from the restless horses around the cedar. The chilly winter air seized upon Ben's fingers and toes, and his limbs began to ache from being so long cramped and still. The hot pulse which boiled up at sight of the track, was no longer sufficient to keep him warm, or prevent the better ways of his wonted self.

He harked for the Intangible. Into the heavy silence of night he turned his anxious ear, and cudgeled his mind to the effort. No force moved the machinery of his brain to lofty thought or new truth; he felt only the hard spirit of revenge—he heard no voice—he clung desperately to the frail fabric of his own cold-blooded, fallible, judgment.

Fearful as he had been that Juan would fall asleep, and often as he had sounded the dark figure to ascertain whether the step and swing of the "*Chili con carne*" had begun to lag,—he leaned his own tired head on the stock of his rifle, and lapsed into a profound doze.

On his dreaming eye awoke the light of a cloudy winter morning, and staring blankly up and gape-mouthed at those clouds, lay Soorowits and Buhre, their greasy shirts smeared in various places with steaming blood. Ben himself stood over them, gun in hand, and a sickening chill of terror passed into his system like

a blight. He had no glad exulting thought of victory or deliverance, he felt only a cold horror of the deed he had done,—he saw only the two still, dreadful things which lay doubled or sprawling where they had fallen under fire from his ambush.

"Oh I did it! I did it! and I can never! never! forget it!" he sobbed in a convulsion of dismay.

His sobbing, or his words, must have made a fearful break in the time of the "Chili con carne," for, half waking himself with the fuss he was making, he came back with a leap to the world of real things, when Juan's sinewy hand gripped his arm, and Juan's voice in a loud whisper struck his ear, "What de hell ees it?"

The intensity of a vivid climax had left Ben's brain in a state of keen activity. He grasped the situation with his waking breath, and reached a conclusion before Rido's question had time to expect an answer. He knew that from the Mexican point of view, there would be no course but to hug that ambush,—that in one way only could the invincible "Chili con carne" be moved from it. So with promptness and force, and lending to his words the terror he felt, "By George! Juan, it's the devil!" he declared in a hoarse whisper, "I saw 'im plain as day—we've got to get out of this in a rush."

Ben was never given to joking or lying, and the simple Rido believed him implicitly, especially so when Ben admitted the existence of "el diablo," the only thing about which they had ever disagreed. No sooner did young Rojer mention the dreaded name, than Juan made a frog-leap over the breastworks, and stood ready to run. Ben's mind, still spurred to its noblest effort, recalled how the lash-ropes whistled in and out to the invincible greaser tune, and quick in the same undertone he gave command, "You pack up, and I'll stand guard."

The best thing ever given before by Juan Rido to the diamond-hitch, was a snail to a hound when compared to the way saddles and packs flew into place by the magic Mexican touch. If the tune to which panniers and rope and canvas whirled, had been sung aloud, it would have been altogether too fast for comprehension.

Young Rojer in his ambush, felt an assurance that time would not fail them,—that the rattle and uproar would not give them away. Being really free from the awful things of his dream, seemed like a privilege from Heaven to try again on a piece of work badly done. He believed the privilege too good in other respects to fail in length.

It would be interesting to know just how many minutes Juan consumed in packing and saddling horses, before young Rojer

mounted Deut and moved carefully away with his man and packs into the perils of the night.

Where to go became a problem. They followed up a dry gulch which echoed like an empty barrel,—they climbed out over a steep sand-hill, crossed a flat, broken country, and behold they were lost. No familiar point rose out of the gloom to guide them, and no star glimmered through the clouds above. They had stopped in a patch of dried sand-grass and shadscale, and dismounting, they slipped the head-stalls back over their horses' ears, and stood wearily by while the hungry creatures nibbled the stale provender.

(TO BE CONTINUED.)

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## Primordial

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Somewhere I've heard a melody that lingers in my ears,  
So plaintive, sad and tender, that my eyes oft fill with tears,  
A strain of half-remembered tones, a chord in minor key,  
Repeating o'er and o'er some theme of unknown minstrelsy.

The low, sweet tones of woodland airs, the murmur of a shore,  
The plaint of rustling, wind-swept plains, that moan forevermore;  
A solitude on mountain tops where life seems like a dream;  
The lonesome, silent lake's domain, the strange, white desert's gleam,  
The canyon's rugged cliffs and crags, the northern lights aflame,  
All these intone that melody, but tell not whence it came.

Again, I've heard it in my dreams, a singer's low refrain,  
A rhapsody of love's sweet hope, a threnody of pain:  
And ever through the music thrills the undertones I hear,  
A measure of heart-longings, of joy, of grief and fear;  
An ill-defined foreboding, an expectancy, a wraith  
Dispirited, and wailing of his unrequited faith:  
And I wander from my dreamland, from its fantasies and fears,  
Ever hearing its sad murmur ling'ring on thro' all the years.

Methinks it is a memory from some primordial day,  
An echo from a far-off strand where summer breezes sway  
The lotus in the limpid pools, the palm, the vine, the rose,—  
That land of far-off yesterdays, one feels, but never knows.

JOSEPH LONGKING TOWNSEND.

JAN. 1, 1914

## Discoveries on the Colorado

BY JOSEPH F. ANDERSON, OF THE UTAH ARCHÆOLOGICAL EXPOSITION, 1913, FORMERLY PRINCIPAL OF THE MONROE HIGH SCHOOL

### *IV. Ceramic Art and Other Arts of the Cliff Dwellers.*

It was in ceramic art that the Cliff Dweller displayed his greatest skill. Wonderful as were his achievements in architecture, excellent as was his work in the textiles, important as were his agricultural operations,—none of these show the æsthetic taste, the patient effort, or the technical skill, manifest in the ceramics of the prehistoric potter of the cliffs. Without the aid of a potter's wheel or a coke-fed furnace, he turned out a product that can scarcely be duplicated by modern pottery-makers, with all of their



*Photo by Frazier, Utah Arch. Exped.*  
A NAVAJO HOME

Observe the warp of a blanket in the loom ready to be woven. This suggests the kind of loom used by the cliff dwellers in weaving their fabrics. With woof of colored yarns spun by herself, the woman composes the complex design as she laboriously weaves the blanket.

modern appliances. For the Cliff Dwellers, this work was an art as well as a science, for it became the medium of expression of genuine emotion in the form of supplications to their deities, artistic designs, pleasing forms and what not. Beauty of line and symmetry of form were delightfully combined with utility, in such a way as to excite the admiration of the modern world.

The display of artistic skill was not confined to ceramics. In the rare mural decorations, in pictographs, in ornaments and fabric designs, in basketry, and even in the manufacture of tools and weapons, there occurs an interesting display of art.

In all the cliff dwellings the pottery is the most conspicuous of the remains. Most of the vessels are broken, but often whole

specimens are found buried in the floors of rooms, in protected places under the debris, or deposited with the bodies of the dead, for their use in the unknown realm to which they were proceeding to enjoy a new life.

In their efforts to satisfy their desire to create forms as graceful as those seen in nature, our ancient neighbors produced a great variety of designs in form and decoration. Holmes states that within an area of ten feet square he found fragments from which he could determine with absolute certainty that they belonged to 55 different vessels. Archaeologists divide the numerous varieties into three main classes:

1. Plain ware in black, gray, red or yellow.

2. Coiled, indented, and corrugated ware built in even, plain coils, in indented coils, or in indented and plain coils in a design. All in this class

#### INTERIOR OF THE WETHERILL HOME AT CAYENTA, ARIZONA

This is a Navajo trading post. The decorations on the wall are reproductions of primitive paintings, and Hopi Indian basket-ware. Mr. Wetherill is a frontiersman of the best type, and has always been of great service to Utah expeditions.

are in gray or grayish-black color.

3. Polished ware, decorated in combinations of color in black and white, in black and red, in black, white and red, in black and yellow, in black, yellow and red, or in black, yellow, red and white.

Some of the colors used seem to be of vegetable pigment, and have retained their quality through centuries.

The painted designs are usually geometric. Conventionalized life forms are found, but are not common. Animal forms are unusual, but a few vessels fashioned to represent animals of the



region have been collected. One very interesting and unusual specimen is a jug, in the University of Utah museum, molded to represent a prairie-dog sitting on its haunches.

Among the varieties of pottery classified with respect to their uses, are found ollas, bowls, ladles, pitchers, mugs, cups, bottles, jugs, canteens, plates, seed-jars, and strainers. Good clay is abundant and easily manipulated. The artist knew how to strengthen it by adding mica and granulated mesa-sandstone to the plastic clay. Sections of pottery have been found to contain



*Photo by Stratton, Utah Arch. Exped.*  
CLIFF RUINS

These ruins show the pictographs dimly visible at the right, and were excavated by the Utah Expedition, yielding a wealth of relics, including the mummified skeleton of a cliff man.

quartz, plagioclase, pyroxine, mica and olivene—a combination which, when skilfully mixed and fired, made a very durable article. The skill of the potter in the management of clay justly commands our admiration. Some of the great jars with a capacity of many gallons are hardly one-eighth of an inch thick; are of excellent shape and symmetry, and ring like a bell when struck. Several such large vessels secured by Professor Cummings are at the University of Utah. One of them—the largest of its kind in the world—has a girth of five feet, and is finely decorated. It was dug from the floor of a cliff house by the Utah expedition of 1913. The cliff man knew how to mix pounded stone, or old

pottery broken into small fragments, with his clay, to prevent shrinkage and cracking. Then he knew how to bake the finished article to a hardness scarcely penetrable to steel. Kilns for baking were constructed of rock masonry. Wood seems to have been the universal fuel for both heat and light, although Peet calls attention to the possibility that the peculiar little pieces of pottery, in which cotton wicking has been found, may have been used as lamps.

The molding of the ware was probably accomplished without the aid of any mechanical appliances. In spite of this the vessels



*Photo by I. Wetherill*

#### PICTURES OF COLONEL ROOSEVELT

As he appeared at Cayenta trading post, on his trip of exploration in the land of the cliff dwellers, in the summer of 1913. He displayed a keen interest in the wonders of the country, and suggested the need of a school of archeology being established there under the direction of such a man as Dean Cummings, of the University of Utah. While President, he set apart, by proclamation, a part of the country as the "Natural Bridges National Monument." He is respected by the natives as a man who is not a tenderfoot.

are almost perfectly circular. In many cases the most searching examination reveals no flaw.

The general belief is that practically all of the pottery made by these people was constructed by the coil process. The clay, after having been carefully kneaded, was molded into small ropes. Perhaps using a plate as a foundation, one end of the rope of clay was rolled into spiral coils, thus forming a disk to compose the bottom of the vase. More coils were added; the size of the disk increased, at the same time being given a concave shape. As the coils grew higher and higher, they were pressed together and built to the desired form. In the smooth ware, both inside and

outside surfaces were smoothed while the clay was yet plastic. In the corrugated ware the ridges of the coils were left, and usually indented with the thumb nail or some sharp instrument. Often the indentations were made to conform to some elaborate design. The smooth ware was smoothed and polished with polishing stones of flint or quartzite.

The painted decoration was evidently done before the baking, making it possible to burn the colors into the walls of the vessel. The piece was washed over with a mineral paint, samples of which have been found in several of the ruins. A lump found by Nordeneskjold proved, on analysis, to be composed of silica, alumina, ferric oxide, magnesia, potash and sodium. This combination, diluted with water, forms a tenacious slip. Over this wash was painted the designs in other colors.

A CLIFF DWELLERS' PRAIRIE-DOG MUG

Notice the Hopi Indian mat as a background.

in other colors.

The corrugated ware was seldom, if ever, painted. Forms of the painted pottery are of much greater variety than are found in the unpolished and corrugated ware. They also served a greater variety of uses.



POTTERY OF THE COILED WARE

The large jar in the center shows the cliff dwellers' method of mending the broken vessel with yucca cord. The jars at either end show the method of supporting the round-bottomed jars in mats. These jars were collected by Utah expeditions led by Professor Cummings.

It is argued by Holmes that textile decoration preceded ceramic decoration, and that the ornament on the ancient pottery



of the southwest is a development from textile patterns. It is true that the designs on the textile fabrics are, in general, similar to the ceramic decorations. In the textiles the warp and woof were dyed before the weaving was begun, making the art of decorating the fabric all the more difficult. The designs seem to have been woven in much the same manner as the Navajo of today weaves designs in blankets. Some of the ancient sandals were woven in raised patterns as well as in colors, making them very pretty. In tracing the origin of ceramic art among the Cliff Dwellers, it is significant to note that the swastica, which is so common in the old world as a luck symbol, was also used by these ancient Americans. But whether it meant the same to them as it did to the old world people is not clear.

Ornamentation of the walls of their houses is another evidence of the artistic sense of the Cliff Dwellers. These decorations are in general similar to the embellishments on the pottery. The smooth plastered walls of the rooms furnished an inviting surface on which to apply paint in artistic designs. A design of unusual interest is a picture found by F. H. Chapin, in "Spruce Tree House," showing two turkeys fighting.

The flat cliff surfaces so plentiful in the country have received both painted and chiseled pictographs at the hands of these primitive artists. In the pictographs, forms of animals, plants and men often predominate. Pictures of birds, reptiles and mountain goats are very common. It is believed that most of these had a religious significance. Perhaps some of them, if they could be interpreted, might reveal startling secrets concerning the lives and fortunes of the vanished people who placed them there.



*Photo by Rynearson, Utah Arch. Exped.*  
NATIVES OF THE TEWA TRIBE, NEW MEXICO

This is the only tribe in America now making the famous black pottery. They were in Salt Lake City as guests of Professor Cummings during the N. E. A. week, in the summer of 1913, and demonstrated their skill to the visiting crowds. The gentleman in the picture is a native who has a college education.

We may well suppose that their notions of art were influenced by their contact with the great forces of nature. Imaginative and dreamy they must have been, for they looked at witching twilights, hazeless moontides, and through broad red dawns at the ever-present mirage. They must have read strange stories in the lambent stars, and quivered at the angry voice of thunder, reading the potency of superior powers into every phenomenon. As they sat in their cliff palaces, in the starlight, no doubt they listened for hours with hungry interest to stories of the powers ruling the world, and to the old myths passed on to them by their fathers as sacred legacies.



A STONE MORTAR

Chiseled by the cliff dwellers out of solid rock with stone implements.

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## Character Counts

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**J. Pierpont Morgan**, the great financier of the United States, who died in Rome, March 31, last, and whose body was later taken to the United States for burial, was a very reticent man. He largely controlled the finances of the United States through his banking house and associated houses. Only few of his words and expressions have ever been left on record to show his mind and character. It is not improbable that during the late examination by the Pujo Committee at Washington, he said more than he had ever said publicly before. Whatever may be said of his business methods, it is certain that this colloquy between him and the examining attorney creates an impression that any man might be happy to leave to the world. His insistence that character stands first with men of money is certainly wholesome, even if not always seemingly true. It expresses the business idea held by the great man who stood at the head of the business world in our country. The answers of Mr. Morgan to the examiner's questions are printed in *italics* herewith; they are wholesome words worthy of preservation and study:

*I know lots of men, business men, too, who can borrow any amount, whose credit is unquestioned.*

Is that not because it is believed that they have the money back of them?

*No, sir; it is because people believe in the man.*

And it is regardless of whether he has any financial backing at all, is it?

*It is very often.*

And he might not be worth anything?

*He might not have anything. I have known a man to come into my office and I have given him a check for a million dollars when I knew he had not a cent in the world.*

There are not many of them?

*Yes, a good many.*

Commercial credits are based upon the possession of money or property?

*Money or property or character.*

Is not commercial credit based primarily upon money or property?

*No, sir; the first thing is character.*

Before money or property?

*Before money or anything else. Money cannot buy it.*

So that a man with character, without anything at all behind it, can get all the credit he wants, and a man with the property cannot get it?

*That is very often the case.*

But is that the rule of business?

*That is the rule of business, sir.*

If that is the rule of business, Mr. Morgan, why do the banks demand—the first thing they ask—a statement of what the man has before they extend him credit?

*That is a question which—that is what they go into; but the first thing they say is, I want to see your record.*

Yes; and if his record is a blank the next thing is how much he has got?

*People do not care then.*

For instance, if he has got government bonds, or railroad bonds, and goes in to get credit, he gets it, and on the security of those bonds, does he not?

*Yes.*

He does not get it on his face or his character, does he?

*Yes, he gets it on his character.*

I see; then he might as well take the bonds home, had he not?

*A man I do not trust could not get money from me on all the bonds in Christendom.*

That is the rule all over the world?

*I think that is the fundamental basis of business.*

# Have Joseph Smith's Interpretations Been Discredited? \*

BY ROBERT C. WEBB.

Had this so-called "inquiry" into the merits of Joseph Smith's abilities "as a translator" been an episode within academic circles; had it been originated and wholly participated in by persons of attainment in the departments involved, and by methods recognized as scientific, it would undoubtedly have been inaugurated with a clear, plain statement and discussion of the precise issues at stake, thus, probably, reaching some approach to decision long since. Nor would it have included any such variety of "estimate" as was published in the first number of the new *Survey* magazine.

Even under the present conditions, it would seem entirely superfluous to make further attempts to obtain a clear and precise statement or a really scientific discussion of the involved issues, were it not that this astounding "estimate" will be widely circulated as evidence that Mr. Smith was "self-deceived or an imposter," and this in spite of its plethora of erroneous statements and the essential rottenness of its logical methods. It is also probable that, if not effectually answered by a calm and scientific analysis, it may, to use its own words, serve in some cases "to cover up the truth and deceive those incapable of judging for themselves."

For the information, therefore, of such people as are unlearned in the broad fields of Egyptological, Semitic and linguistic research, or who are unfamiliar with scientific and scholarly methods of investigation, it is only fair to state that this "inquiry" has been no inquiry at all in any real sense, and that, in spite of plausible arguments and the evident misuse of facts—unwitting and unintentional, of course—the attempt to discredit Smith's professed translations by any available means has not been successful. In the first place, the original pamphlet effort, instead of embodying an honest attempt to present the involved facts, clearly, calmly, and intelligently, and explain to the reading public, largely composed of people who "do not know," just how and why the opinions of several prominent Egyptologists, embodied in personal letters, should be accepted as a final proof of Smith's incompetence as a translator or interpreter, presents merely a medley of opinions, apparently contradictory in several essential particulars, and leaves the general reader to digest them for himself. It furnishes absolutely no assistance to such a reader, but occupies the space proper to such with seventeen pages of elaborate argument leading up to a statement of the conditions under which people should be expected to "courageously readjust their system of belief," a result for which the author is evidently somewhat eager.

Whatever may be the real facts at the bottom of the matter in hand, whatever the conclusion to be reached, after exhaustive examination of the claims and "proofs," or whatever the superficial appearances, no one can be excused for neglecting to use the scientific method of investigation, before forming an opinion. This, at any rate, is the only method employed by real scholars, when sufficiently interested to investigate at all. Such a method, in this case, must involve the following conditions:

In the first place, for the time being, we must rule out of consideration the fact that Smith claimed direct divine guidance in this or any other matter; also, that many of the high lights of modern research declare all revelations impossible. True science need not be afraid to risk establishing the inspiration of even Joseph Smith. This rule will render us less eager to pounce upon the smallest argument that can be made to help discredit him.

\*From the *Deseret News*, November 15, 1913.

In the second place we must determine to handle this book, and its included plates, precisely as we would handle any other that might be brought to us for examination, judging it strictly on evidence that applies directly to it, and ruling out all inference, even the most plausible. Even if we find that its "translator" is, apparently, mistaken in some particulars, we must suppress the temptation to cry "impostor," remembering that science, as well as Hebrew and Egyptian, has its vocabulary of words and terms, and that this one is not in it.

In the third place, we must confine our examination solely to the issue in hand: "Is there any shred of evidence that could be interpreted to show that the man who professed to caption and explain these plates could have known anything whatever of the Egyptian language?" In adhering to this narrow issue we must forget that the man, Joseph Smith, had anything to do with the matter. We must ignore all that we know of his character, his history and his educational equipment; and this, for the simple reason that, of our direct personal knowledge, we know nothing about the conditions under which this book was "translated," or otherwise produced. Consequently, we may be justified in beginning the investigation by supposing that a really competent Egyptologist—and there were a few in the world, even at the time this "translation" was supposedly made—might have been engaged to work upon it. Some unknown, unnamed and, perhaps, temporary associate of Smith's may have mastered Champollion's principles, read, as suggested, the "Precis du Systeme Hieroglyphique," written in a language as impossible, presumably, to Smith, as the Latin of the Jesuit Kirscher, also mentioned in this connection, and may have instructed Mr. Smith in the newly discovered method of translation, or have been himself the real translator. This is one possibility that should render a careful investigator unwilling to bank too largely on Smith's "ignorance," even though such investigator be constitutionally unable to tolerate the idea of special divine guidance, or of any man's ability to find a "key" to the language in any way short of instruction from European savants. Smith, at least, was a wide reader and an earnest student of Hebrew and other branches; perhaps, also, of Egyptian. It would be a sad lesson, indeed, for our pride and self-sufficiency, if after starting with the confident conviction that the "translator" of this book could have read no word of Egyptian—"because Smith was so ignorant"—to find that some of his most "evident errors" could be explained as misapprehension, precisely, of terms and phrases peculiar to this language, and to be found nowhere else.

In the fourth place, and equally important, we must admit that all consideration of the date, evident or possible, of any of the drawings in discussion is irrelevant, for the simple reason that we are concerned solely with the professed "translator's" ability to give any kind of accurate and Egyptological judgment regarding them, and in no sense with his statements or possible opinions as to their dates, authorship or authority. The fact that Smith believed these drawings to illustrate a book by a very ancient author, even while they show, or may be held to show, that his copy, at least, dated from a comparatively recent period—and we could scarcely call him an "impostor" for not knowing this, or not mentioning it—has no bearing whatever on the accuracy or defensibility of any of his interpretations. Many very ancient books appeared in later transcriptions throughout Egyptian history. Notable among these may be mentioned the famous "Precepts of Ptah-Hotep," which has been called "the oldest book in the world," the only known copy of which was found in a tomb of the eleventh Dynasty, although it professes to have been composed sometime in the fifth Dynasty, about 1,000 years previous. Its script is archaic, but its sentiments are "strangely modern," in that it extols the virtues of the "ancient sages." The professed date of its composition, somewhere within 200 years after 3,500 B. C., would place it over 1,000 years before the earliest date assigned to Abraham. If, then, in similar fashion, Abraham also wrote a book, there is no essential absurdity in the supposition that a copy of it was found in the tomb of some person who died even 1,000 or 1,500 years after his day.

In entering upon a thorough and scientific examination of this professed "translation" and its accompanying "facsimiles," we enter upon an entirely new phase of the discussion. The several efforts at elucidation to date have been merely desultory attempts to present the leading features of the "other



#### EXPLANATION OF THE ABOVE CUT.

Fig. 1. The Angel of the Lord. 2. Abraham fastened upon an altar. 3. The idolatrous priest of Elkenah, attempting to offer up Abraham as a sacrifice. 4. The Altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5. The idolatrous god of Elkenah. 6. The idolatrous god of Libnah. 7. The idolatrous god of Mahmackrah. 8. The idolatrous god of Korash. 9. The idolatrous god of Pharaoh. 10. Abraham in Egypt. 11. Designed to represent the pillars of heaven, as understood by the Egyptians. 12. Raukeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word Shaumahyean.

side," explaining involved situations as space would permit, even at the risk of seeming "verbose," with the view of offsetting some of the issues raised in Dr. Spalding's "Answer to Prof. John A. Widtsoe," and repeated in his new magazine. Another explanation of the fact that a thorough consideration of the matter has not yet been undertaken has been published by Spalding. This is that anything more than an apparently casual examination of the matter was not worth the "valuable time" of any of his correspondents, also that "even less time could have been expended," in order to enable them to reach their supposed conclusive demonstrations.

Dr. Spalding evidently considered the establishment of his contention so easy a matter that he neglected even to discuss the issues, as already indicated, and his correspondents, presumably, rated the importance of Dr. Spalding's case at so light an estimate that they disposed of it as summarily as possible. Nor could one blame them too harshly. All of us have our prejudices, our convictions as to the limits of truth and possibility, and our standards for estimating the value of time.

In proposing such an examination as we have just outlined it must be understood that it is intended in no sense to be an attempt to prove that Smith's professed translations are, or must be, correct. Such an avowal would expose

us at once to the charge of prejudice, which is an attitude distinctly unscientific. Thus, for example, in discussing the first plate of the three, it will be found far easier to prove what it is not than to determine precisely what it is. There are, nevertheless, strong and impelling reasons for believing that the man who originated the explanations, as we have them, of these plates knew enough of the Egyptian language to make his "mistakes," if any, not from sudden ignorance or gratuitous presumption, but from following the letter of some text in that language. As we know, very many people can read perfectly books in strange languages, ancient or modern, and yet be unfamiliar with some of the things, persons or events referred to. It is easy, also, to interpret a figurative reference literally, or a literal reference figuratively. Anyone familiar with literature about the Bible, for example, understands this. In one notable case, also, as it would seem, our "translator" showed, either such familiarity with the Egyptian method of "rebus-writing," as would enable him to appreciate the humor of the fantastic combinations of signs with which the scribes often amused themselves, or else his ability to "guess right" amounted to precise "intuition."

Even on a superficial view of the matter, there is something suspiciously unusual, to say the least, about several of Smith's most severely-denounced "errors," which excites curiosity as to precisely why a presumably sane man should depart so far in these very small points from anything like what, as one might suppose, would be evident common sense. Such curious "errors" invite the attention of anyone interested in psychological peculiarities; they also provoke linguistic analysis. For example, as one might reasonably ask, what possible mental quirk could move a man to call a familiar offering table "Abraham in Egypt?" What possible eccentricity could persuade one that the "firmament of the heavens" could be indicated by a mummified hawk apparently propelling a gondola with his outstretched wings? Why should a double-faced seated figure be identified with the alleged central star of the universe, giving light and "power" to two others, represented by rampant cynocephali crowned with horned globes or disks? Coupled with these alleged "identifications," curiously remote from any associations that would occur to the casual observer, the recognition of Ra, the supreme god in his boat, and that of the four children of Horus, the Canopic gods, as the "four quarters" of the earth, which even Spalding's publications admit are "good guesses." There are a few other startlingly unfamiliar statements and identifications, which, as we have seen, have been, rather precipitately denounced as evidences of "self-deception" or "imposture," or both, but not as yet treated scientifically, even with the interest that an observant alienist would feel in analyzing the babblings of a lunatic. For even "babblings" have a scientific significance.

In the Spalding literature the public has been thoroughly indoctrinated on the sufficiency of scholarly opinions, which, as we read, are "always accepted without question unless there is grave reason to doubt." In perfect accord with such a statement, when considered as a general proposition, and affecting matters involved in an exhaustive investigation, we may remark further that, in the field of Egyptology, the names of Sayce, Flinders-Petrie, von Bissing and Breasted are prominent, and, within his special field, that of Meyer also. Peters, although not an Egyptologist, stands well in the lines of his investigations. In addition to these, we have such prominent names as those of Deveria, Budge and Lythgoe, who appear in the list of the famous "eleven witnesses against the Book of Abraham" in certain recent missionary literature. Undoubtedly any statement in which such a jury of savants might agree would have great weight, and would be difficult indeed to controvert. We have no such unanimous statement, however, with the result that, if desirous of finding the truth of the matter in hand, we must pursue the investigations for ourselves.

In their treatment of the first plate of the series these nine scientists have agreed only in endorsing the Egyptian origin claimed for it—and this statement cannot be made too emphatically—and in proposing names, more or less tentatively, be it said, for several of its figure-elements. They seem to consider that its general appearance is sufficiently familiar and Egyptian to warrant descriptions that, in view of the outcome, must seem hypothetical. They do not agree, however, in identifying this scene with any familiar in Egyptological research, and thus succeed only in leaving the reader in a sad quandary as to

which of the three proposed descriptions is right. "Who shall decide when doctors disagree?"

We may see, therefore, that, in spite of the ingenious arguments attempting to prove that "there was absolutely no discrepancy in the replies of the scholars," by the asserted identity of their several figure-references, we find most radical variations in their identifications of the picture itself. Further, as we may assert without hesitation, the several variant proposed titles are positively not identical in any sense whatever, nor could they be held to be so by any Egyptologist whose learning is competent to establish any proposition connected with his science.

Thus, the description, "an embalmer, priest, or Anubis (whether these three words be in any sense 'synonymous' or not) preparing a dead person for the tomb" is proposed by Petrie, von Bissing, Meyer and Peters, also by Dr. Henry Woodward, F. R. S., of London, writing in 1903.

The description, "Osiris rising from the dead," an incident in the mythological story of the death and resurrection of Osiris (whether "every dead Egyptian is an Osiris" or not) is proposed by Breasted; also, in a former book, by Deveria (1869).

The description, "the mummy entombed, with Anubis standing by its side," is proposed by Lythgoe (*New York Times*, Dec. 29, 1912), and evidently also by Budge (1903).

In order that there may be no doubt in any reader's mind as to the confidence with which these several authorities make their diverse identifications, it seems desirable to quote them at length.

In proposing the first identification, Dr. Petrie says: "No. 1 is the well-known scene of Anubis preparing the dead man."

Dr. von Bissing says: "Figure 1 should be commented upon as follows: The dead man is lying on a bier under which are standing the four canopic jars and before which is standing the offering table. The soul is leaving the body in the moment when the priest is opening the body with a knife for mummification."

Dr. Meyer, on very similar lines, states that these plates are from the Book of the Dead, calling them "familiar scenes," and sees: "the body of the dead lying a ba' [bier]; the canopic jars containing the entrails under it; the soul in the shape of a bird flying above it, and a priest approaching it."

Dr. Peters says: "Apparently, the plate on page 50 represents an embalmer preparing a body for burial. At the head the soul is flying away in the form of a bird. Under the bed on which the body lies are the canopic jars to hold the organs and entrails removed from the body in the process of embalming. In the waters below the earth [Deveria calls this the "customary representation of the ground in Egyptian paintings"] I see a crocodile waiting to seize and devour the dead if he be not properly protected by ritual embalming against such a fate."

Similarly certain of this description is Dr. Henry Woodward, who says: "I think all Smith's drawings are very bad copies of early genuine papyri engravings which he must have seen somewhere. \* \* \* Abraham being sacrificed by Elkanah is an embalmer, knife in hand, preparing to disembowel a dead body to embalm it; and the gods are a row of mummipots."

In proposing the second identification, the familiar scene from a mythological story, Dr. Breasted writes as follows:

"Number 1 depicts a figure reclining on a couch, with a priest officiating and four jars beneath the couch. The reclining figure lifts one foot and both arms. This figure represents Osiris rising from the dead. Over his head is a bird, in which form Isis is represented. The jars below, closed with lids carved in the forms of animals' heads, were used by the Egyptians to contain the viscera taken from the body of the dead man. This scene is depicted on Egyptian funeral papyri, on coffins and on late temple walls, unnumbered thousands of times. If desired, publications of fac-similes of this resurrection scene from papyri, coffins, tomb and temple walls could be furnished in indefinite numbers."

It is notable that Dr. Breasted speaks of "this resurrection scene," which is something very different from Petrie's "well known scene of Anubis preparing

the dead man." Lest, however, we hear further sophistical "reconciliations," we may quote Deveria, whose authority has been accepted by Spalding's publications. In his mind, at least, there is no commingling of the two. He says: "Fig. 1. The soul of Osiris, under the form of a hawk (which should have a human head). 2. Osiris coming to life on his funeral couch, which is in the shape of a lion. 3. The god Anubis (who should have a jackal's head) effecting the resurrection of Osiris." He is further quoted as saying, "with respect to this papyrus, that he never saw the resurrection of Osiris represented in funerary manuscripts. He is of the opinion that, if it exists, it must be extremely rare, and that if the present figure be not a modern imitation of the great bas-reliefs in which this mythological scene is represented, it has at all events been altered, for Anubis should have a jackal's head." (Deseret News, January 4, 1913.)

Deveria's doubts as to the appearance of this scene "in funerary manuscripts" could not apply to either of the other scenes, thus showing sufficiently that he had in mind something different from either of them.

In proposing the third identification, the authorities quoted are in all points equally emphatic, effectually destroying by their own words any hope of arguing that their identifications could be confused with either of the others proposed. Thus, Dr. Lythgoe is quoted as saying:

"The figure of 'Abraham upon the altar' of the 'Mormon' version, Dr. Lythgoe explained, was merely the usual scene of the mummy upon its bier. The idolatrous priest bending over him, to sacrifice him, according to the 'Mormon' version, was, Dr. Lythgoe explained, merely the familiar figure of the god Anubis, 'protector of mummies.' Dr. Lythgoe pointed out the figure on a papyrus showing the progress of one Ani of the eighteenth dynasty toward the final judgment by Osiris, god of the underworld. The picture of the god Anubis was shown in every picture where the mummy was shown, and always he was leaning over it in a position as if to keep it from harm."

It is perfectly evident that Dr. Lythgoe is quoted with entire correctness in this interview, for the very excellent reason that the Papyrus of Ani mentioned by him contains no representation of any such embalming scene as is supposedly shown in the plate in question, whereas the tomb scene, showing Anubis protecting the mummy is present in the form of a handsome vignette. Neither can the scene be identified with a "resurrection" of any kind, since "the mummy does not rise from the dead, it is the soul which rises," and the soul has risen in the world of the dead, leaving the body in the tomb. Lest anyone should suspect, however, that a newspaper writer, in misreporting the description of one scene could so accurately describe another, it may be in place to quote further from the same interview, where Dr. Lythgoe is reported to have said:

"In the first of the 'Mormon' figures the god Anubis, bending over the mummy, was shown with a human and a strangely un-Egyptian head, instead of the jackal's head usual to such a scene. And a knife had been drawn into the god's hand. Thus he was made into a shape from which it became possible to glean the idea of the attempted 'sacrifice of Isaac' [Abraham]."

It is quite evident that the alleged addition of this knife also made it possible for at least one critic (von Bissing) "to glean the idea" of an embalming. Even on the supposition that Smith's interpretations are entirely gratuitous, the presence of the knife may be held to be established, since it is nearly the only feature that would suggest that this was a real "sacrifice," and not some one or other of a score of different interpretations. In this point, at any rate, we see a very good case of disagreement as between Lythgoe and von Bissing.

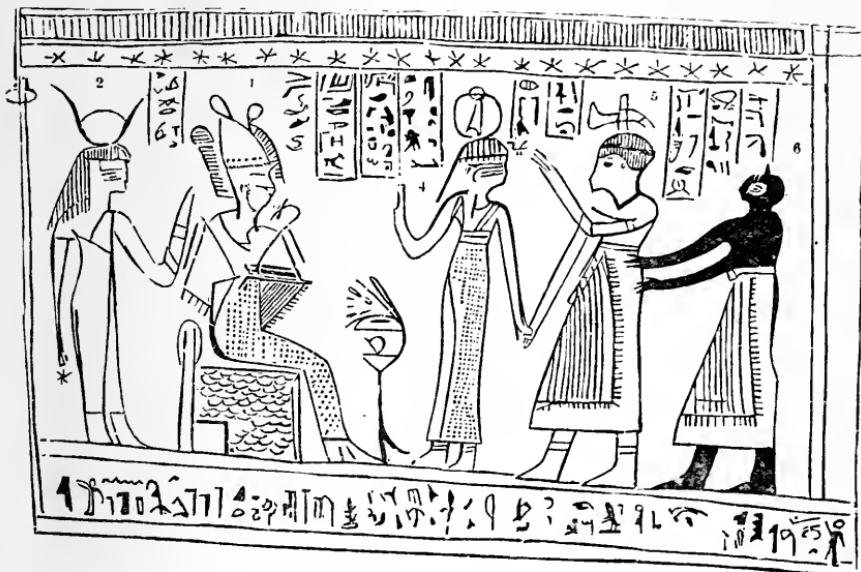
Dr. Budge, who has translated the Book of the Dead, and written on it extensively, also prepared for publication the beautiful fac-similes of funerary papyri issued by the British Museum, is equally positive that this is the tomb scene, which is very familiar in papyri of the Book of the Dead. He writes, under date October 10, 1903:

"No. 1, is an imitation of the scene from the Book of the Dead in which Anubis stands by the side of the deceased on his bier."

It is notable that the Doctor makes no remarks to the effect that the god is either "embalming" or "resurrecting" the dead.

In addition to the fact that no ingenuity could suffice to mutually identify

the three Egyptian incidents mentioned in these descriptions—unless every time we have an erect figure standing by, or approaching, a reclining figure on a bier or couch, we have a scene that may stand for any one of these three diverse descriptions, according to preference, which is evidently not the case, even on the terms of our critics' own statements—every one of them involves, by direct expression or evident implication, based on comparison with supposedly identical scenes, some change more or less radical. Thus, Dr. Petrie calls the standing figure "Anubis," but he does not refer us to genuine examples in which that god is shown with a human, instead of a jackal's head. Dr. Breasted's note



#### EXPLANATION OF THE ABOVE CUT.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.
2. King Pharaoh, whose name is given in the characters above his head.
3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the *Times and Seasons*. (Also as given in the first fac-simile of this book.)
4. Prince of Pharaoh, King of Egypt, as written above the hand.
5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.
6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

on the attempted "reconciliation" between the diverse judgments, "Anubis" and "priest," stating that "the officiating priest wears the head of a wolf or jackal to impersonate Anubis," adds nothing to our enlightenment, because the figure in question is wearing no such head. Nor, seeing that this was the regular custom, as he states, is either proposed identification valid, for precisely the same reason. Also, while Dr. Deveria states that we have here "Anubis effecting the resurrection of Osiris," he asserts with equal confidence that Anubis "should have a jackal's head." He states again that the flying bird "should have a human head." Further, while Dr. Lythgoe goes to great length in his interview to identify this scene with the familiar Egyptian picture, "Anubis guarding the entombed mummy," he states with equal confidence, as reported, that this figure, as here shown, has a "human and strangely un-Egyptian head," also that "a knife has been drawn into the god's hand." This knife, in the opinion of Petrie, von Bissing and Meyer, involves no suspicion of "falsification," since, as seems evident, it furnishes a valuable confirmation of their description, "the dead being prepared for embalming." Dr. Budge, agreeing in his judgment with Dr. Lythgoe, evidently

believes that this scene has been altered, since he remarks, "No. 1 is an imitation of the scene from the Book of the Dead," etc. Such a judgment he expresses directly on the third plate of the series, when he says, "It is a falsified copy." A perfectly similar implication seems to be involved in Dr. Peters' remark that these plates are to be considered "a very poor imitation of Egyptian originals, apparently not of any one original, but of Egyptian originals in general."

Now, in view of these evident contradictions, we require only a very meagre knowledge of Egyptian to understand that an attempt to state that the three events described must be identified because of the common feature in the pictures, an erect figure beside a reclining figure, which is either dead or resurgent, would involve only an insult to the intelligence of the public. In the history of art criticism, similarity of pose or composition in several paintings, or even identity of the figure-elements, do not suffice to establish the identity of subject in the two paintings. As well might we compare one of Murillo's numerous paintings of the "Immaculate Conception" with the "Assumption of the Blessed Virgin," and assert that these two supernal events were one and contemporaneous, because of the common element in the two, an erect female figure, known to be Mary, standing upon the clouds of heaven.

Nor does the demonstration of these evident disagreements among these several noted authorities in any way impugn their competence to speak on matters Egyptian, so far as these are known. As real scholars, no one of them would argue that he could not be mistaken, misled by certain resemblances, etc., nor, in view of the evidently contrary opinions advanced by other capable Egyptologists, would he attempt to do more than to state reasons for preferring the opinion published over his own name. Anyone attempting to do more could serve no end better than to argue that several of these gentlemen must have been unable to express themselves with the clearness and exactitude proper to people of scholarly attainments.

Another significant element in the criticism of the first plate is the silence of Dr. Sayce, as quoted in Spalding's pamphlet. Until we hear further, his silence may reasonably be construed to indicate his uncertainty as to the precise identification of this scene, and his consequent unwillingness to label it. In this view his act was that of a careful scholar, and distinctly an argument in favor of the present writer's contention in a former article, "that this plate is not familiar to Egyptologists and that no duplicate is known." Whether this conclusion be warranted or not, it is perfectly evident that several of these Egyptologists, if not all of them, are not telling the public just what this plate is, as it stands, but rather what, as they state, it should be, provided sundry changes were made to render it "correct."

If, then, this scene represents an "embalming," as is held by four prominent Egyptologists and one Semitist, the difficulty remains that the erect figure has a human head, hence is not evidently "Anubis," as Dr. Petrie insists, nor yet an embalming priest who should wear the head of a wolf or jackal to impersonate him, as Dr. Breasted states. If the flying bird represents the dead man's soul, as several hold, and should, for this reason, have a human head, as Deveria declares, with considerable show of accuracy, it evidently could not indicate "Isis" or the "Hawk of Horus," to follow either Breasted or Petrie, since Isis in the death chamber regularly has the hawk's head while the human-headed bird indicates the "soul," and is not identified with Isis in any exact and universal sense. If, again, we remove the knife from the hand of the erect figure, in obedience to the demand of Dr. Lythgoe, we remove also the essential element distinctly mentioned by Dr. von Bissing, who would, therefore, be obliged to revise his statement that this "priest" is "opening the body with a knife for mummification."

The deeper we go into these attempts at "demonstration," the greater must be the uncertainty involved in this situation in the mind of the general, un-Egyptological reader, whom Spalding seeks to convince. How could such a person decide that Smith's explanations must be erroneous, on the authority of people who can give no better description of it? Would he not be merely more confused after Dr. Petrie has shown him some of his "dozens of examples" to prove it to be "Anubis preparing the body of the dead man,"

and after Dr. Breasted has referred him to examples inscribed on "funeral papyri, on coffins and on late temple walls, unnumbered thousands of times," to prove it to be "Osiris rising from the dead?" Then, again, although Dr. Meyer, evidently holding this scene to be an "embalming," and mentioning a "priest," not "Anubis," we find that Dr. Budge, who was, as nearly as any man, a specialist on this ancient work, states that this scene represents that "in which Anubis stands by the side of the deceased on his bier," the tomb scene, which is as familiar in manuscripts of the Book of the Dead as the other is not. This, then, is the kind of complete assurance on the identity of this drawing to be derived from the examinations made by ten scholars competent to speak on Egyptian matters. They agree, to be sure, in denouncing Smith's captions, but this is not surprising—denouncing Smith is a sort of habit—but they disagree in all other points. It seems fair, then, to hold, tentatively, at least, that if these experts succeed so poorly in demonstrating what this scene is, they have not perfectly established the competence of Egyptological science to tell us all that it is not, and cannot be.

It may be argued, however, that this scene cannot represent the "attempted sacrifice of Abraham," as Smith stated, because of certain elements seen in it; notably, the Canopic vases, which do not seem to be the gods mentioned in the caption. While, as may be admitted, a certain cogency attaches to this objection, it applies with some force to other identifications, as proposed by some of the gentlemen already discussed. Thus, as we have seen, five of our witnesses state that this scene represents some god or priest in the act of embalming a dead man, but they overlook the fact, apparently, that the Canopic vases, closed and disposed in order beneath the bier, regularly indicate that the embalming has been completed and that the mummy is in its tomb. This may be gathered from the pictures shown in many papyri dealing with the embalming of the dead. If, then, these vases have been added in the one case, through misapprehension or habit, there is no insuperable objection to supposing that they have been added in the other, or, at least, that they represent some original feature, modified as we see them here. This furnishes some justification to the hypothetical explanation offered by the present writer in a former article: "The copyist of some later day [engaged in copying the manuscript and drawings in question], finding the images of the 'Canopic gods,' or of any similar animal-headed gods, for that matter, shown 'after the manner of hieroglyphics,' as previously stated, naturally disposed them in the order familiar in his day." Apart from this, it may be asked, properly enough, how else such a "sacrifice scene" as is described in the text of this book could be represented. Even considering the difficulty of the "Canopic vases," as just mentioned, the "sacrifice" explanation is the only one that does not involve more or less radical changes to make this drawing a consistent representation.

Foremost, probably, among the changes that should be made, to bring this picture into harmony with the usual line of those found in funeral papyri, is the painfully agitated pose of the reclining figure. This pose, taken in connection with the other elements of the picture, and its occurrence in a funeral papyrus, seems quite exceptional. The "estimate" article, however, contains the following statement: "There are a few scenes which are more like the one copied by the prophet, in which the mummy is represented as active. For an example see George Benedite, *Le Temple de Philae*, xl." It is only fair to state that the scene referred to does not show the "mummy" as active, nor any mummy at all. It is the body of the dead awaiting the embalmers, and is the first of a series of five pictures showing the ritual embalming process in symbols. This first one shows a nude figure lying upon a couch or bier. In order, probably, to indicate that it is a dead man, the limbs are shown in contorted positions. It lies on the right side, the right arm being under it, the left leg and arm raised, the elbow being shown flexed, with the forearm and hand extending downward toward the face. The picture also shows Isis and Nebhat at the foot and head, respectively, evidently lamenting, but there is shown no priest, nor yet an offering table, Canopic vases or even a bird in the air, or elsewhere. The second scene shows the winding of the mummy; the third, the mummy with a hawk's head borne away by the four sons of Horus; the fourth, the mummy wearing the plumed crown of Osiris, and saluted by

Horus wearing the double crown; the fifth, the mummy on its bier, the Canopic vases beneath, and Anubis, jackal-headed, standing beside the bier in an attitude of protection. The case is in no sense one in point in this discussion, the picture on the wall of the Philae temple resembling that shown here only in the fact that it shows a reclining figure with limbs in contorted positions.

The vigorous "estimate" article in the bishop's magazine attempts to justify, as far as possible, the former "reconciliations" on this scene, saying: "In reply to Dr. Webb, it is sufficient to say that, according to Egyptian theology, the mummy does not rise from the dead, it is the soul which rises. The difference between the expressions 'dead person' and 'Osiris rising from the dead,' in the interpretation of the scholars, is one of a very short duration of time." This argument is monumental; also, it is nonsensical. With all due allowance for Webb's alleged efforts "to cover up the truth and deceive," the reader must not forget that the discussion of these points involves precisely the divergence between the opinions of several men who call the reclining figure a "dead man" and of another who calls it "Osiris rising." If, then, the latter gentleman sees here Osiris rising bodily, he is evidently speaking of an event quite different from that in which "it is the soul which rises." The confusion is of our critic's own manufacture. But what a climax we have in the statement, "the difference \* \* \* is one of a very short duration of time." The length of time involved is not the important point to consider; rather are we concerned with the events occurring in the period. In the case of the Egyptian dead this "very short duration of time" elapsing between the "moment when the priest is opening the body with a knife for mummification" to that which "represents Osiris rising from the dead" is a mere matter of about ten weeks, according to most authorities, during which "that which was once a man," disemboweled and stuffed with spices, lies immersed in its bath of sodium carbonate (natron). After this the body is wound in lengthy bandages, which are smeared with asphalt to make successive folds adhere, and is then ready to be placed in the heavy mummy case intended to protect him to the end of time. Although, comparatively speaking, the time occupied with the entire process is not long, it outrides, nevertheless, the duration of a single "session," thus effectually separating the events at its beginning and at its end, no matter how similar representations of them might seem in pictures. This is the very point on which we have been insisting hitherto, and here we see it involved in the words of our intrepid champion of scholarly inerrancy: "the difference \* \* \* is one of a very short duration of time."

In regard to the difference between the "soul" and the "ka" in Egyptian theology, and the use of "the word 'soul' in its non-technical Egyptian sense"—whatever that may be—which has emerged in this "estimate" article in the discussion of the identification of the flying bird, it is necessary only to quote such a passage as the following from Professor Erman:

"The difference between the living and non-living was from the earliest times regarded by the Egyptians to be this, that the former were imbued with a special active force, which they call the Ka. Every mortal received this Ka at birth, if Re commanded it, and as long as he possessed it, as long as he is 'lord of a Ka,' and 'goes with his Ka,' so long is he one of the living. The Ka is seen by no one, but it was assumed that in appearance it was exactly the counterpart of the man. \* \* \* When the man died, his Ka left him, but it was hoped that it would still concern itself with the body in which it had dwelt so long, and that at any rate it would occasionally reanimate it. And it was probably for the Ka that the grave was so carefully attended and provided with food, that it might not hunger or thirst.

"In addition to this Ka, which always remained a vague and undefined conception, notwithstanding the constant allusions to it, the Egyptians dreamed also of a soul, which might be seen under various forms. At death it left the body and flew away, thus it was naturally a bird, and it was only probable that when the mourners were lamenting their loss, the dead man himself might be close at hand, sitting among the birds on the trees which he himself had planted." ("Handbook of Egyptian Religion," English translation, 1904, pp. 86-87.)

From the foregoing we may see that the real question before us has not

been conclusively answered. A perfectly conclusive treatment should inform us definitely just why this first plate may not, positively, represent the "attempted sacrifice of Abraham," and would spend no time telling what it may be held to represent after sundry more or less radical changes have been made. Nor is there any particular scholarship involved in such a line of "explanation," as that we have read, since the charge of "falsification" positively has not been established. If it be still urged, it is only fair to insist that we be told in precisely what particulars the changes have been made from the assumed original form. We have not heard this as yet, and, in view of the several apparently haphazard "identifications" proposed, a conclusive demonstration is the only thing that can serve to offset, not only the assumed changes made by Smith and his associates, but also at least two of the diverse proposed identifications of the scholarly critics.

Even with the most plausible explanation or identification, however, there could be no decisive settlement of the issue, since, as with all Egyptian pictures, the present form, as appearing in a given papyrus, furnishes no certain indication of the form of the "copy" from which it was supposedly drawn. The Egyptian artists, like the scribes, seem to have allowed themselves considerable latitude as to details, and, while the various drawings of a given scene, such as the judgment of the dead before Osiris, agree in certain main features, it is safe to say that no two of them are precisely alike. Nor do they differ merely in treatment, but also in composition and in the identity of the several figure elements. Thus, sometimes it is Anubis who leads the dead before the judge, again it is some goddess, such as Maat, even Horus figures in this role on occasion. Why such variations were made is not always clear. The fact that they exist is evident, however. Assuming that such a book as the present one purports to be, were brought to an Egyptian artist for illustration, it is very probable that, seeing a copy of such a scene as the first plate professes to be, he would have concluded that it should represent some such scene as has been mentioned among our learned critics, and transform the gods described in the text into Canopic vases, and have placed the crocodile god in a more "orthodox" location. Similarly, in the third plate, such inevitable association of ideas with familiar scenes of similar composition may be called in to account for the Pharaoh and the Prince who look more like women. Why these figures were not changed by the wicked wood-engraver who, as we have heard already, "ignorantly copied" the hieroglyphics, changed heads and other details, for the purpose of making the pictures look more like what is described in the captions, it would be difficult to say. Sufficient is it to say that the known habits of the ancient Egyptian artists have not yet been taken into consideration, although, obviously, as relevant as the other issues raised.

In this third plate, despite the peculiar appearance of figures 2 and 4, we have as yet no explanation for fig. 6, nor any examples of similar figures in other papyri. One identification makes it Anubis, but with the evident implication that changes must be made in it to accommodate the description. Dr. von Bissing identifies it with the "shadow of the dead," but neglects to state that the shadow is regularly, or occasionally found in either the judgment or adoration scenes. The shadow of the dead or of the soul is one of the many obscure elements of Egyptian art and religion, which have no clear explanation. It is usually represented as a black and somewhat indefinite sort of bird, closely suggesting Dickens' remark on one of his characters, who had "the rudiments of a profile." Cases in which it is shown in human form are certainly rare. In addition to these two evident guesses, without references, or attempts at demonstration, we have also the remark of Dr. Lythgoe, as reported in the *New York Times*, that this figure represents a priest, as indicated by the shaven head. He referred his interviewer, however, to no instances in which a priest appears before Osiris, except in the character of the deceased brought to judgment. In his identification, also, Dr. von Bissing remarks, scholarly enough: "6 only may be interpreted in different ways, but never as Smith did." In this statement he is speaking with perfect accuracy, if, as he assumes, this scene represents any occurrence in the Osirian court, but that is the very point that has not been demonstrated. His remark would seem to apply with equal force to the identification proposed by Lythgoe, and, seemingly, also, to that pro-

posed by himself. In this point, also, a few examples of unmistakeable parallels to this figure in such a situation are in order, in the place of guesses, even of the learned. The headdress of fig. 5, apparently a lotus flower on a circlet, is by no means usual in Osirian scenes.

With what appears to be a complacent willingness to make the most of every bit of evidence that may be forced into an argument against the claims made for this book, our critics confidently proceed to make the most of the fact that no translations are offered for the hieroglyphics on the second plate of the series. This fact, as is held, shows that the professed "translator" of this book knew no Egyptian at all. Thus:

"Here indeed the Prophet's inspiration gave out. It does not even save him the blunder of numbering the hieroglyphics upside down. As remarked before, some of the more usual signs can be identified but they are very poorly and ignorantly copied, and his numbering the lines upside down shows that the Prophet did not know Egyptian. Deveria's attempted translation can be partly verified, [by whom, pray?] but the copying is far too poor to warrant a definite translation. It has been asked why the Prophet did not pretend to render the hieroglyphics if he was an imposter. It may be answered that there are usually some limits to imposition. [Is it possible! Strange that we never heard that before.] Besides, why should his inspiration have failed him when he came to pure hieroglyphics? The interpretation of common figures is quite a different matter from the translation of a hieroglyphic text which evidently did not mean anything to the Prophet." (*Survey*, page 24.)

It is only the evident forcing of conclusions that gives this passage a title to quotation, and this, merely in order to bring out the following facts:

First, as to the order or inversion in numbering the hieroglyphic lines and columns, there is no evidence before us that Smith is responsible for it. Had he had before him a papyrus written in hieroglyphic character, he would have had no difficulty in determining which was top and which was bottom of a given line or column. Even having only an ordinary hypocephalus in hand, this matter is none too obscure, owing to the frequent repetition of animal figures. Any knowledge that he may have had on this matter need not have been shared by his friends who superintended, or by the wood-engraver who did, the work of transferring this plate to the printing block. Such notes as he made on these several lines and columns need not have involved inversion or false order of numbering.

Second, as to the translation. Even if our "translator" really could read Egyptian writing of any variety, that is no guarantee that he could entirely comprehend all references in the text—modern Egyptologists cannot do that. Thus, assuming him able to translate the left-hand panel, in which Deveria finds the name "Osiris She. senq," and Dr. Petrie, "Shish-ak," one could scarcely blame him for failure to understand the reference. If, in addition, he believed this to be a sacred document, a supposition entirely correct, the caption, "writing that cannot be revealed unto the world; but is to be had in the holy temple of God," is perfectly consistent. The further remark (9, 10, 11) "ought not to be revealed at the present time," seems a perfectly consistent comment on the passage rendered by Deyeria, "O great God in Sekhem: O great God, lord of heaven, earth and hell." Very similar sentiments have been read on other hypocephali, but their relevance to the work of interpreting the figure elements is not evident.

Third: On the assumption that the inscriptions on this chart resembled in any way those translated on other hypocephali, it is evident that their translation would throw very little light on the pictorial significance, which is the matter at issue in the mind of the "translator." How the rendering into English of a lot of prayers, formulæ and magical pass-words, evidently intended for the use or benefit of the dead could assist the public in understanding these pictures it would be difficult to see. Prominent Egyptologists, attacking the problem of the real significance of these figures, have been obliged to attempt explanations by references to passages in the Book of the Dead, of which no sure indications exist on the hypocephalus itself, and, in some cases with indifferent success. Dr. Samuel Birch, commenting on a similar, but much fuller, document of this order, confesses on one point, at least, that "the esoteric mean-

ing of these scenes is unknown." (Proc. S. B. A., vi. 185.) Other authorities question the identifications of figures considered firmly established by most commentators. Nor do the contained inscriptions assist matters in any way.

Fourth: Even on the supposition that the "translator" could not read these hieroglyphics, entirely, at least—for his comments may seem to indicate some variations of judgment on the several lines—we have two possible good alternatives to the precipitate theory that his "ignorance" in this matter is evidence of "imposture":

(1) The inscriptions on the originals from which these plates were copied may have been as bad and as unintelligible as we find them here. We learn in Petrie's "Abydos," part 1, that similar unintelligible or apparently meaningless inscriptions have been found on some hypocephali. Such a condition of affairs might reasonably be expected to lead one assuming the sacred nature of such a document to assert that this illegibility must clearly indicate the fact that these inscriptions should not yet be given to the world. The sole difference, then, between Smith and modern scholars, in this matter of illegible inscriptions, is that he invokes the providence of God to explain the condition, while they blame Smith and the wood-engraver.

(2) As was indicated by the present writer in a former article, we have in this connection no proof of the "translator's" inability to translate a book like that in discussion, for the reason that "the illegible inscriptions which he did not pretend to translate furnished no clue to the character of the text which he did profess to translate. Hence we are at the end of the discussion [of this matter of hieroglyphic translation] precisely where we were before we began talking." In order to demonstrate the accuracy of this argument, it is necessary only to say that, like hypocephali, the larger drawings, at least, in funerary documents regularly contain the necessary inscriptions and explanations in hieroglyphic character, no matter whether that character be used in the text or not. Noted examples of this fact may be found in the hieratic papyri of Kerasher and of Queen Netchmet, both handsomely illustrated with drawings inscribed in hieroglyphics, as shown in the facsimile reproductions published by the British Museum in the large volume with the hieroglyphic papyrus of Hunefer. The hieratic character is very different in appearance from the hieroglyphic, although largely a cursive form of the same signs and letters, which appear in the explanations of the larger pictures. This difference seems to indicate the fact that these larger drawings and their inscriptions were supplied by a hand other than the one that wrote the text, which practice seems to have been so usual as to be called the "rule."

The inference from this is, then, that, as a man who can read hieroglyphics may be puzzled w<sup>th</sup> hieratic—just as a man who can read German, Greek or Russian printed text might be entirely unable to read the cursive script in any of these languages—so, also, a man familiar with hieratic might balk at hieroglyphics. The identity of the characters is not always entirely obvious, and in some forms of such script it is quite obscure. There are other differences in the practice of expressing words that might render the reader of one text uncertain of his ground in the other. Because of the various difficulties involved in mastering the reading and writing of hieroglyphics—and that evidently quite apart from their "sacred character"—we find, first, the invention of the earlier and later forms of the hieratic, and, finally, the production of the several forms of the demotic writing, the "writing of the people." This latter character appears on the Rosetta Stone, and other tablets, along with similar inscriptions in the hieroglyphic style, which most Egyptians could not read.

That the professed "translator" of this book, then, could not—as they insist, because he did not—translate the hieroglyphics on the second and third plates of this series, is no certain demonstration of his "ignorance" or "imposture." This is true for the simple and evident reason that the presence of hieroglyphics on these pictures gives us no clue whatever to the nature of the character which he professed to have translated, whether that be hieratic Egyptian or some Semitic writing. The fact that this papyrus has been described as written in "hieroglyphics" is no clue to the real nature of the writing in a critical sense, since the word "hieroglyphics" was used in Smith's time as now, in the



## EXPLANATION OF THE FOREGOING CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian, signifying 1,000; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the sun, and to borrow its light from Kolob through the medium of Kac-e-vanrash, which is the grand key, or, in other words, the governing power, which governs 15 other fixed planets or stars, as also Floeese or the moon, the earth and the sun in their annual revolutions. This planet receives its power through the medium of Kliflos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents God sitting upon his throne revealing through the heavens the grand Key-words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the holy temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Fig. 12, 13, 14, 15, 16, 17, 18, 19, and 20 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

popular sense, as indicating any kind of obscure ancient text. (Thus we read of "hieroglyphic inscriptions" made by American aborigines.)

Fifth: Even on the theory that the "translator" could read the inscriptions on this plate, and that they were, in a way, relevant to the interpretation of the pictures, or even supposed to be so, there appears to be no imperative reason why he should have published a direct translation, when the sense of the pictures is given in his own words. There may have been several references that would not be clear to him, even if he could read them perfectly—and even scholars find some references that are not perfectly clear—and a confession of this fact would seem to add nothing to the force of the identifications which he professed to give.

As will be seen in the discussion of this plate, the point at issue is not why Smith did not translate these hieroglyphics—his remark, "the above translation is given as far as we have any right to give it at the present time," may be held to refer to the explanation of the figure elements, and not to the text—but as to whether there is any evidence adducible to uphold the contention that he could read them, and used them, even with some possible misapprehensions as to reference, in interpreting the figure-elements. In proposing his interpretations of these figures, in spite of apparent digressions and the use of words of doubtful or obscure etymology, there is strong evidence that Smith used something other than mere guesswork, and that his judgments may be defended on Egyptological grounds.

In the study of hypocephali one finds only meagre assistance, since comparatively few Egyptologists have seriously attacked the matter of their interpretation, and but few thorough studies have been published. Prominent among those who have written on the subject are Dr. Samuel Birch of London, P. J. de Horrack of the Louvre Museum, Paris, Dr. C. Leemans of the Royal Museum of Leyden, and Dr. William Pleyte. Nothing in the line of a general discussion of this type of document has appeared beyond Dr. Leeman's contribution, "Hypocephale Egyptien du Musee Royal Neerlandais" in the "Actes du Congres des Orientalistes a Leide" (1883) and the series of reproductions from the British Museum collection, with comments by Reynolds and Birch, in the "Proceedings of the Society of Biblical Archaeology," vol. 6. From the data furnished by both these authorities it is evident that no two known hypocephali are entire duplicates, wide divergences being apparent both in the number and character of the figure elements and in the tenor and contents of the contained inscriptions. All, however, seem to be of the same general import.

As to the total significance of the hypocephalus, considered as a type of document, there is no fully demonstrated conclusion, although Dr. Birch's theory that its circular shape indicates that it pictures "the eye of Shu or Horus," the middle portion representing "the retina of the eye, and the narrow concentric ring between the center and the edge, the iris" (Proc. S. B. A. vi 40), has received some favorable consideration. He quotes certain inscriptions to prove his contention; but these may be held to indicate a theory of the ancient scribes, based on its shape, rather than an indication of the original idea involved in its first production.

The arrangement of the figure elements within the circles, in inverse order, is held by most writers, following Horrack, to indicate the "two celestial hemispheres," those of night and day, or of the upper and the nether worlds. The funerary and magical—not to say, also, the esoteric—significance is argued by inscriptions, and by citations of apparently illuminating passages and rubrics in the Book of the Dead. That there is also an astronomical or cosmological significance involved has been argued. Thus, Dr. Pleyte remarks: "The entire composition relates to the god Amon-Ra with the four rams' heads, who occupies the center of the painting." ("Chapitres Supplémentaires du Livre des Morts," p. 62.) Dr. Birch also says: "Part of it alludes to the opposition of the sun and moon (as above, p. 40), referring possibly to a group on one specimen showing the barks of the sun and moon apparently coming into collision. M. de Horrack states in a letter to Birch, in which he discusses a specimen shown at Paris: "Other specimens represent the celestial and eternal generation of the sun, by the goddess Nut, or heaven,

leaning with outstretched arms over a scarabeus, the masculine principle of generation. This emblem refers, more particularly, to the material reconstruction of the being." (Proc. pp. 127-128.)

Although the presence and significance of several of the figures has been explained, correctly or not, by quotations from the Book of the Dead, the reason for the total juxtaposition is not fully established, and some "identifications" have been severely criticized. Whatever may be the apparent meanings in any case, there can be no doubt of a secret significance not always discoverable. The assumed magical character of the group seems to be established by the presence of the mystical cow, in several specimens, also by numerous lunar baboons of esoteric odor, but, especially by the constant repetition of the figure of the talismanic Uzat or Utza eye, the symbol of health, perfect equilibrium, mastery of evil influences, resurrection, etc.

In any examination it is fair to assume that the "hypocephalus" under discussion was used for the same purpose as others known to us. This might be held to involve that, in its contained inscriptions or picture elements, it could have had no connection with any papyrus book that might have been found with the same mummy. It is only fair to insist, however, that such assumption involves only that, whatever may have been the "translator's" knowledge of the Egyptian language, his supposition that this plate belonged with the book—erroneous, perhaps—argues merely that he was not Egyptologically omniscient. His evident approximations to the meanings, or at least to the partial significances, of most of the pictures may be held to be a reasonable presumptive evidence that he really had such knowledge of Egyptian as would enable him to interpret them in the terms of the included inscriptions, if these, indeed, resembled those on other known hypocephali.

The first point that must impress one, in beginning an examination of this plate, is that it differs from other documents with which it is classed in several notable particulars. Among these may be mentioned the two faces, instead of the customary four, shown on the central seated figure (1), the unique design of the boat and its occupant (3)—most hypocephali have two boats shown here, the boat of the soul and the boat of Ra, the one above the other, in separate panels—and the entirely exceptional appearance of the "dove" figure in group 7. These departures from the usual cannot be made to argue modern changes for obscure reasons, apparently, since they represent no greater variations than are found among other documents of the kind. Thus, as mentioned by Dr. Leemans, in his catalogue and discussion of known hypocephali, two such, both at Paris, show a double-faced figure at 1, one also having wings, instead of the usual four-faced figure. Also, as regards the peculiarity of group 7, which Deveria declared had "certainly been altered," there is no clear departure from the Egyptian style of drawing, and no greater variation from the usual than is found in the specimen shown in Petrie's "Abydos," in which there is neither "serpent" nor "dove" before the seated figure of "Horus-Min." Even on the supposition that the explanations offered for these plates are entirely gratuitous and groundless, it is far easier to believe that this group was originally as at present shown, than that anyone had changed a serpent into a dove to fit a description that would ordinarily have occurred to no one. The composition of the figures in panel 3 differs from other familiar hypocephali, although in general treatment this picture seems to be no evident departure from the Egyptian style. If it has been altered, the work has been done so well that the "ignorant copying" of the hieroglyphics and other points criticized seem all the more incomprehensible.

In the consideration of the central figure of the present plate, it is to be observed that most descriptions and discussions, hitherto published, apply to it only partially, principally because such describe a four-headed crowned figure while the one shown here has only two heads and no crown. As a good example of the figure usual to this panel, we may quote the following description from Dr. Leeman's paper: "We see here in the middle the God Num-Ra (Amon-Ra), crouching or seated, with four rams' heads; the body clothed with the ceremonies of a mummy, and composed of two bodies back to back, each having two heads. He wears the head-dress, called *atf* or *atef*

in the hieroglyphic texts. This head-dress is composed of four sheaves of plants, each surmounted by the solar disk and set evenly on a disk; these sheaves being (each) flanked by an ostrich plume, and the whole set upon two goat's horns. The god holds on his knees the divine sceptre, with the emblems of the life divine and of stability \* \* \*. On either side a cynocephalus rampant, his head surmounted by a disk within a crescent, addresses his adoration to the god with raised hands. On either side of this panel a hieroglyphic inscription of four horizontal lines contains the prayers uttered by the cynocephali."

As may be seen, the figure on our plate is only partially described in these sentences. Not only does it have, apparently, but two faces, looking in opposite directions, instead of four, but it lacks all of the elaborate head-dress, except the horns that should support it. In most hypocephali the head with four faces attaches directly to the top of the body, above the mark "X," and the symbolical sceptres stand on the knees on either side. In the present case the head and body seem to be offset to the right, and the sceptre, showing the sign of "stability," is held in an outstretched hand and arm. From the shoulders, also, start branchlike ornaments, somewhat resembling the "ap-matennu" shown on the standing figure in panel 2. These may indicate wings, such as appear on a hypocephalus in Paris, which are described as "extended in the length of the outstretched arms." As to what these variations may indicate, we have no sure means of determining.

According to general agreement, the seated figure in this panel represents the god Amen-Ra in one of his numerous aspects, but as to the significance of the four rams' heads there is less certain agreement. On this point Leemans says: "It is the god Num-Ra, or Amon-Ra, identified with Ra, the sun. The four rams' heads, according to Champollion, characterize the god as the principle and motive [force] of the four elements of which he composes the created world, or the great spirit containing in himself these four gods, Phre, Su, Tmu and Osiris. We see there, with M. de Horrack and Dr. Pleyte, the spirit of the four cardinal points, the soul of the terrestrial world." Dr. Pleyte explains his interpretation as follows: "Amon with the four rams' heads [is] god of the cardinal points, because at the period with which he concerns himself the winds were represented by rams." Although Champollion figured and described this god among the deities of Egypt, the general sense of authorities is that its representation is peculiar to the hypocephalus. This seems to reduce the question of its functions and significance to what may be gathered in the inscriptions on documents of this type.

Describing a figure such as we have in the present instance, Champollion says: "In the center of this disk is shown the pantheistic god Amon Ra double-faced, winged, surrounded by the emblems of the four elements. The legend makes Amon-Ra 'lord of the zones of the material world.'" Dr. Leemans translates the inscriptions on the Leyden hypocephalus, with the following: On the right-hand panel, "O venerable soul, who dost shine in the heaven, who does illumine the two worlds;" on the left-hand panel: "O thou who dost rise in Nun" (the abyss of the celestial ocean,) "who dost illumine the worlds." Pleyte quotes a passage of similar import: "O Amon of the Amons, who art in heaven, turn thy face to the body of thy son. Make him healthy in the lower heaven." Dr. Birch, translating the circular inscription around the edge of a very elaborate hypocephalus in the British Museum, finds: "I am Amen, who is in the secret place: I am the accomplished spirit of the even of the sun, going in and coming forth from the accomplished multitude; I am the great soul whose form is clear; I am coming out of the Abyss at will; I have come; I proceed from the eye; I come forth from the abyss of Hades with the sun from the great house, a chief in Annu; I am the spirit coming from the Abyss of Hades \* \* \*. I proceed from the eye." He also renders the inscription on the right of the central group: "O soul engendering his transformations, hiding his body at his births, dissipating, turning back light transformed as the two eyes, transformed as the soul itself \* \* \* who gives terrors to his adversaries, etc." That on the left: "O soul, greatest of afflicters, terrible lord, greatest of victors, transforming into the warmth of the very symbolic eyes, doing away with the transformations of the mother (death), placing his body, hiding his body, by the life of his

form assuming the type of the lion, the greatest of victors, supplying the ceremonies," etc.

On another hypocephalus shown in the S. B. A. Proceedings, the following inscription is found on the ring around the figure: "O box (of Tum) in the roofed house tall, tall spirit spirit, bull great god, living over the gods, creating his terrors, give thou life," etc. In the inscriptions on either side of the central figure are the following: "O god Kepra, in the midst of the boat; O great type in it, who gives all life and health to those gods dwelling in Hades forever;" and "O great soul producing the transformations of the flames, the transformations of the two symbolic eyes, the god, king, the ruler." On still another, Dr. Birch reads: "Oh the great god, living in the air, coming from the water, the sun goes to hear his word" (right-hand panel), and "Oh the noble god; the great god living in heaven; his power is; he prevails living; he gives all life, stability and health" (left-hand panel.) Similarly, Leemans, describing a hypocephalus in Paris, says: "The hieroglyphics seemed to describe him as 'Amon-Ra, lord of the throne of the two worlds.'"

It would seem needless to seek for further translations from hypocephali, in order to enforce the lesson found in those already quoted. As must be evident, these prayers and ascriptions are addressed to a "soul of souls," the "Amen of Amens," who is above the material sun. As such, the Egyptians undoubtedly believed that they were addressing in him the Supreme Being. If such a dignity is to be denied him, the description "signifying the first creation nearest to the celestial," or the first delegated source of power, light and "government," is by no means inapplicable, and certainly indicative of ability to understand the significance involved in the figure, even if not the language itself of the inscriptions. Since the panel containing this group is in the center of the figure, the relevance of the text to describing it is not altogether an inadmissible conclusion. This conclusion has been reached by several prominent authorities, at least, in dealing with hypocephali. As to the other remarks, about the measurement of time, etc., they must be from some other source; also the name Kolob, which will be discussed later.

In regard to the two cynocephali shown in this same group, it may be said that the truth regarding their nature and function has not yet been brought out in this discussion. The present writer in his first article in the present series, although remarking on the fact that there were several differences in the figures of these apes, or baboons, in hypocephali, as compared with other types of document and inscription, quoted the explanations, as given in Petrie's "Abydos," which seem to have been ignored by other writers on hypocephali. Here, commenting on a hypocephalus showing only two of these figures, as does the present one, the author makes the following statements: "Two small apes, the final degradation of the eight adoring cynocephali [shown often in pictures representing the rising sun] may be noticed. These represent the four primeval pairs of gods of chaos, whose names were Nun and Nunt (moisture), Hehu and Hehut (air), Kekui and Kekuit (darkness), Gereh and Gereht (rest); being called collectively Khemenu."

This explanation seems to be as inapplicable to the consideration of hypocephali, as the other one quoted, which identified the four-headed god with any concept uniting the "spirits of the four elements, Ra (fire), Shu (air), Geb (earth) and Usar (water)." Why should the spirit of moisture, for example, pray to the god of water, in behalf of a dead man, or in way of showing forth the "eternal and celestial generation of the Sun?" Apart from the fact that such characters as these figure in folk tales, fairy stories and "sun-myth" theories, it is fairly evident that, admitting the authority of such statements as the above, they indicate most forcibly the existence of an esoteric meaning. The Egyptians, like other ancient peoples, were much given to punning, and very frequently used words with a "double meaning" in dealing even with the mysteries of religion. This may partially explain the fantastic names of these "transformed openers of the eastern portals of heaven," to use Dr. Budge's words in referring to them.

As a matter of fact, there is no need of speculating as to the significance of any such names, since it is by no means certain that we have to deal with any such concepts in the present case. The cynocephalus, or baboon, is one

of the frequently recurring figures in Egyptian mythological pictures, although not so frequent as the hawk or the jackal, for example. In general, it is supposed to be one of the symbols of Thoth—he of the ibis head—particularly when he figures in his character as the moon god. The baboon also figures in astronomical charts, which often show two such animals, designating often the north and south. In hypocephali such animals are frequently shown, not only in the central figure, as in this document—where two, four, six, and in one case, at least, eight appear in the attitude of adoration—but also in groups showing the lunar boat, etc., which do not appear here.

Speaking of a hypocephalus showing such a boat, as above mentioned, Dr. Birch says: "This boat (of the sun) meets another having in front a drapery on which is seated Harpocrates (a baboon) naked, holding a flower in the right hand and a whip in the left; in the center of the boat is an ark, in which is a cynocephalus of Thoth, wearing a lunar disk, seated facing to the left; another cynocephalus is seated in front of the ark offering a symbolic eye." (Proc. S. B. A., vi. 122.) In a letter already quoted M. de Horrack, commenting on a similar scene, says: "A second boat carries a cynocephalus seated in a shrine; he is another symbol of the Uza, or perfect equilibrium, but also an emblem of Thoth, whom he replaces very often, when this god is identified with the moon." Similarly, Dr. Birch, in another similar connection, says: "A boat with a cynocephalus in a shrine, probably Thoth, adored by a cynocephalus holding the right symbolic eye, with housing at the prow, meeting the solar boat \* \* \* \* The esoteric meaning of these scenes is unknown." (S. B. A., 185.)

In the opinions of the Egyptologists above quoted the cynocephalus is evidently the symbol of Thoth, or the moon. In commenting on the appearance of these animals in the central panel, however, there is a slight diversity of opinion, due evidently to variations in the accompanying text, or to confusion of symbolic references. Thus, Dr. Birch finds the seated double figure "adored four times, *sep ftu*, by four cynocephali wearing lunar disks." (S. B. A., vi. 184.) His apparent supposition that the number of these animals shown indicates the number of times that adoration is made to the seated figure seems, in this case, at least, to be borne out by the text. Dr. Pleyte sees in a hypocephalus showing only two, as in the case before us, "the genii of the west and east saluting Amon-Ra, the sun. They are represented by cynocephali erect on their hind paws and raising their fore paws in the attitude of prayer." (Chap. Sup.) This reference is admissible, of course, for a document showing only two such figures, but must be confusing where more appear. Judging, however, from the fact that very many of the best-made examples of hypocephalus have only two such figures, as has the specimen under discussion, leaving panels on either side for inscriptions, as shown here also, it may be assumed that such was the original arrangement, and that further cynocephali, four, six, and eight, were added, partly to fill these inscription panels, partly from a confusion of their significance with that of the "four pairs of the primeval gods of chaos," as mentioned in Petrie's work. As has been indicated already, the latter, in the character of the "transformed openers of the eastern portals of heaven," are not shown crowned with the lunar disk.

As to the ultimate significance of these figures, therefore, there seems to be no clearly demonstrated conclusion among the learned, beyond the fact that they evidently indicate some reference to the moon, as do the familiar companions or alternates of Thoth. Whether they indicate here the "genii of the west and east," the rising and setting of the moon, or the night sky, symbolizing the netherworld in some sense, it is quite certain that their appearance indicates some lunar idea twice repeated, or the idea of two moons, symbolic, or otherwise. Such facts, coupled with the references in the text, as frequently used, to the "lord of the throne of the two worlds," as appears on a somewhat similar hypocephalus in Paris, or to the one "who illuminest the two worlds," could very readily be supposed to warrant such a description as "stars represented by the numbers 22 and 23, receiving light from the revolutions of" the body "signifying the first creation." Had such an explanation been offered in any book by a person known to possess a reading

knowledge of Egyptian, we should read attempts to explain or justify it from the text.

The figure shown in the second panel, evidently human in body, having two faces looking in opposite directions, and, as drawn, walking toward the left, strongly resembles that shown in most familiar hypocephali, except for the fact that, in several such cases, we have, evidently, two bodies with two pairs of arms and two pairs of legs, drawn side by side, somewhat as youthful artists attempt to represent a line of marching soldiers. As in many other cases, the figure shown here carries in his left hand a form of sceptre, or symbolic staff, surmounted by the figure of an animal resembling the nearly ubiquitous jackal. Although some hypocephali, according to descriptions, show other variations, occasionally radical ones, the figure as we have it here may be taken as the type for this order of document. As to its description, we have the following, quoted from several authorities.

Of such a double-bodied figure on the Leyden hypocephalus, Dr. Leemans writes: "We see, with M. de Horrack and Dr. Pleyte, in the two gods united, Amon, the supreme god of Thebes, who is identified with Ra." ("Actes du 6me congres," etc.) Similarly, Dr. Pleyte: "Between these barks one sees an upright god, with two human heads, four arms and four legs, crowned with the diadem of Amon. It is the sun god going from the east to the west, and looking toward the south and the north; the heads of the *Apmaateni*, gods protectors of the south and of the north coming forth from his shoulders." ("Chap. sup.") M. de Horrack states similarly: "It is Amon, the supreme god of Thebes, identified with Ra, the sun, under the name of Amon-Ra. As such, he receives all the qualifications attributed to the two deities, and represents (according to the late M. Deveria) the unseen and mysterious principle of Amon and the visible and brilliant power of Ra combined." (S. B. A., vi, 128.) Deveria, commenting on the figure in the present book, states: "Rammon-Ra, with two human heads, meant probably to represent both the invisible or mysterious principle of Amon, and the visible or luminous principle of Ra, the sun; or else the double and simultaneous principle of father and son, which characterizes divinity in the religion of Egypt."

In view of the evidently mystical or magical significance of the entire hypocephalus, it is fair to assume that the figurative interpretation of this figure, which is accepted, to a considerable extent, by most commentators on this type of document, is to be preferred to the "literal" interpretation given by Dr. Pleyte, as above, and by Petrie's "Abydos." The latter book sees here merely the "double god who personified the rising and the setting sun." The figure is not familiar, however, in Egyptian art, seeming to be, to a considerable extent, at least, proper to hypocephali, as remarked of No. 1 by Dr. Leemans, as above. The rising and the setting sun are also represented, in many hypocephali, at least, by the boats shown in the space here occupied by panel 3. It is reasonable then, to assume that this figure represents some aspect of Amen or Ra, not indicated by either No. 3 or No. 7. Even, in default of direct proof of this contention, there is no clear reason for adopting a common-place and literal interpretation. The two figures unified, or walking side by side, closely suggest representations of a man and his Ka, as shown in several Egyptian pictures. Such an analogy would seem to argue directly that this, also, is a representation of the visible and invisible manifestations of the sun god, the sun and his Ka; one yet separate. In this particular it represents another aspect of the supreme principle of the universe from that represented by Fig. 1., and may be separated from it, just as are Figs. 3 and 7, in the interpretations of Egyptologists. In some aspects also, it strongly suggests the discrimination made by Hindu thinkers, as found in the Upanishads and in the later philosophical formulations, between Brahman, the Absolute, and Brahma, the soul of the universe, the creator; "god withdrawn and god made manifest." It suggests also, the discrimination between the Logos Endiathetos and the Logos Prophorikos, the Word withheld and the Word expressed, as found in Philonic and Neo-Platonic literature. These examples are merely partial analogues, but serve to illustrate the idea of the essential doubleness involved in contemplating the idea of God's being and activities; it is what Deveria probably intended in his mention of the "double

and simultaneous principle of father and son," the idea evidently reached after in such ancient formularies of Christian belief as the Nicene Creed.

This figure in panel 2 may then be held to signify an entirely distinct and new aspect of divine activity—that in which the invisible first becomes visible, as when the body is considered as animated by the spirit of the man, or by his Ka. It is, therefore, a manifestation one step further removed from the ultimate source of life and power. It is scarcely remarkable, then, that one understanding the Egyptian language and the symbolism of its people should propose to explain this figure in the words; "the next (after Fig. 1) grand governing creation near to the celestial, \* \* \* holding the key of power also." Whatever may be the source or significance of the other terms and descriptions found here—for their Egyptian source is not clear—it seems quite certain that the essential idea of this figure is expressed in this description. Like the Aeons of the Gnostics, the several grades of creation evidently contemplated in this description, involve the idea of succession in the out-working of the creative power.

In the description proposed for the plate in this book we find that figure 3 is "made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of the Holy Priesthood." Although, as previously indicated, this figure differs from the representations found in the general run of hypocephali, it is not difficult to recognize here the sun god Ra in his boat, which was the Egyptian figure for the Supreme Being. This judgment is upheld by M. Deveria, who says: "The god Ra, the sun, with a hawk's head, seated in his boat. In the field the two symbolic eyes figuring, according to M. de Rouge, the fixed points of an astronomical period." Dr. Lythgoe of New York also states: "The representation is the most common of all in Egyptian papyri. It is the view of the 'Sun god in his boat.' The Mormon version is right in that this is the picture of a god, but it is the chief god of a polytheistic people instead of God, who was worshiped by monotheistic Abraham." Of course, the last sentence expresses the doctor's personal opinion of the matter, and need not be considered in this connection, where the important matter is to show that the "interpreter" of these plates may have had some basis of Egyptological knowledge back of his identifications. This seems to be plainly indicated by the recognition of the sun's disk above the head of the seated figure and the sceptre of "power and authority" in his hand. The objection has been made recently that this identification involves only considerations of the most obvious character, since, "who would not guess that a person, apparently sitting upon a throne, would be most likely to be possessed of 'power and authority'?" It is only such persons who are accustomed to sit upon thrones." This objection is very well taken, provided we assume it an established fact that the seat shown is obviously a throne in the eyes of all observers. There can be no doubt but what the usual idea among us of a throne connotes some kind of large and heavy arm chair with a high back, as is shown in the familiar pictures of our school days. This seat, although the conventional Egyptian picture of a throne, more closely resembles the uncomfortable chair described by Dickens, "the seat of which was very hard, angular, slippery and sloping." There are, however, some Egyptian pictures whose meaning is obvious, and on which an Egyptologist can say little more than the casual observer.

The group marked 7 in this plate is also identified as "God sitting upon his throne revealing through the heavens, the grand Key-Words of the Priesthood; also, the sign of the Holy Ghost in the form of a dove." In this connection, again, the argument based on obviousness, might be urged, but it would scarcely reach the symbolical meaning of this group, as given by all commentators, hitherto. This group appears on most hypocephali, and may be considered to be an essential part of their symbolism. It is interpreted, as follows by several authorities:

The seated figure is identified with Horus-Min, because of the fact that his person evidently combines the characteristic signs of these two deities, the bird body of Horus and the flail or whip of Min, the latter regularly represented as held aloft on the tips of the fingers of one hand. This sign is

represented in hypocephali by the umbrella-shaped object extending upward from the rear of the seated figure; the fingers of the hand regularly support it at the bend or hinge. This Min was originally, as it seems, a phallic god of the desert, of husbandry, etc., who was regularly represented with a head-dress composed of two upright palm plumes, and one hand supporting the flail or whip. He was later identified with the supreme god, Amen, and became his "avatar" in the capacity of creator or generator of the universe. Some authorities contend that this identification arose primarily from the fact that both Min and Amen were represented with the same head-dress of upright palm plumes, but this is a matter that need not concern us here.

In most hypocephali this seated figure is opposed by a standing, serpent-bodied, hawk-headed personage, offering him a sacred eye. Many commentators agree in calling this figure Nehebka, Nahbka or Nahab-Ka, quoting as authority certain passages from the "Book of the Dead." Whatever may be the truth of the matter, it is certain that this Nahab-Ka is not so important in Egyptian mythology that a certain conclusion may be reached. This, however, is less important than the further interpretation of the group.

Dr. Birch, commenting, says: "Behind the goddess with the (Uzat) eye in a disk, holding a lotus, the serpent Nahab-Ka, offering the right symbolic eye to a seated pantheistic type of Amen-Ra as Amsi, figures of part of the vignettes of the 162d and following chapters of the Ritual." (S. B. A., vi. 184.) M. de Horrack similarly says: "The seated deity, half man and half hawk, is a type of Amon, the generating principle; he holds the whip in his hand, and an ithyphallic serpent, with a hawk's head and human legs, offers him the mystical eye. All these different symbols represent on the one side the female, and on the other the male element, to express the idea of the eternal generative power." (S. B. A., vi. 127.) In similar effect, Dr. Leemans states: "The god with hawk's body is a form of Amon-Generator; he holds the arm with the whip in the sacred attitude, (which is) the masculine symbol of this same generation. This is why the serpent also offers to him the Utza. This serpent with the head of a hawk and the human legs is a variant of the same symbol, making allusion to the creative power. One sees therefore in this scene, on the one side the female principle, and on the other the male, expressing together the idea of eternal generation." ("Actes," etc.)

At another place, Dr. Leemans explains and discusses the proposed identification of this serpent god, saying: "This hawk-headed serpent with human legs is met with in the Book of the Dead, in the vignette of Chap. xvii. above lines 38-42. M. Pleyte gives him the name Nehebka. In the chapter cited, 1, 16, the dead calls himself 'eternally with the protection from destruction, like the serpent Nehebka,' or Nehbka. In Chap. xxx, 1, 3, the dead 'shall prosper through Nehebka.' In Chap. cxlii, 1, 3, he is asked about the 'crown of Tum established upon the head of Nehbka,' and, i, 42, the dead names himself Nehebka." ("Actes," etc., p. 123.)

If, then, the identification in these scenes is correct, as Dr. Leemans seems inclined to doubt, it may be understood that the reference of this group is altogether benign and favorable to humanity. The significance of the serpent is, for the Egyptians, wholly sacred and benevolent, being the symbol of Isis, also, as the Uræus, a mark of royalty and god-like descent. It appears, further, in other honorable associations, as the symbols of gods, etc. It seems safe to say, therefore, that the proposed interpretation of this group is certainly strongly borne out by the facts stated in regard to it. In the first place, it represents God, as the Creator. It also represents such part of the "eternal generation" of the worlds as may be imaged by the "feminine principle," the element of motherhood and nurture, which is a concept by no means foreign to the doctrine of the Holy Spirit, as set forth in the Bible. In one point, however, this interpretation seems to be at fault, and this is in speaking of the "form of a dove." As recognized by Egyptologists, as we have seen, the head is rather that of a hawk, but, upon the question of this identification, we can furnish no further arguments. Even if the wrong bird is named, through association of ideas, perhaps, we see here no vitiation of the general identification, which is strikingly in accord with what science has demonstrated regarding this group.

It has been remarked that the identification of the "bird" figure as the "Holy Ghost" is an anachronism. This is, of course, the very point at issue between "Mormonism" and other bodies. The data of the science of comparative religion, however, seem to argue with clearness to a pure primitive religion among mankind, which has been obscured and degraded throughout historic time, although never free from the traces of the purest and highest concepts, which we are accustomed to hear were not given to the world in any form until a late period. This judgment applies to a consideration of the religion of ancient Egypt as fully and accurately as to any other, despite the thick overlay of fantastic fable and misapplied parable. Of course, we have only traditional misapprehension and prejudice, on the one hand, and the monstrous theory of evolution, on the other, to prevent the clear recognition of the fact that, in every "dispensation" God's truth has been given to the world, although most people have "loved darkness rather than light."

In both groups, 3 and 7, we find mention of the "grand Key-words of the Priesthood," but have, as yet, found no clear justification for the statement. On the supposition that the "translator" of this document might have had a working knowledge of Egyptian, one might propose, as explanation of his statement that he had reference to the Uzat eye, which is shown in both pictures. Although the full mystical symbolism of this object is not fully known, it seems to possess a sufficiently large number of known significations to warrant, in some measure, at least, the statements made on these two pictures.

On the use of the eye as an amulet, Erman remarks: "To the eye, the amulet that occurs most frequently, it is impossible to assign a meaning; is it the eye of Horus, the model of all good gifts?" ("Handbook," p. 44.) As already seen, however, the shape of the hypocephalus, on this theory a type of amulet, has been ascribed to its significance as the pupil of the divine eye. Also, Amen is represented as saying in one inscription, "I proceed from the eye." The Book of the Dead describes Mehurt, the cow of heaven, as the "eye of Ra." In connection with the use of the eye symbol on hypocephali, we have the following: "According to the late M. de Rouge, the mystical eye, called Utza, conveys the idea of the renewal of a period, like the full moon, the solstices, the equinoxes, etc., and it designates here the accomplishment of the period of resurrection, always assimilated with the daily and annual revival of the sun." (S. B. A., vi. 127.)

In other connections, "the sacred eye or the eye of Ra, or heaven, is the sun, a poetic symbolism used by poets throughout time. \* \* \* \* Horus says, I am he who resides in the middle of the eye. But there are usually two eyes represented, and called the eyes of Horus, the left and the right. They sometimes represent, the right the sun and the left the moon; but some other meaning must be inferred when it is said of Ra, 'Thou openest the two eyes and the earth is flooded with light.'" Again, as Erman records, "Horus and Set fight and Set puts out the eye of Horus. Thoth, however, separated the assailants and healed them. He spat on the eye of Horus and it became whole; Horus, however, took the eye and gave it to his father to eat, and by this offering of filial affection, Osiris became animated and mighty."

As seen therefore, there are recognized among the significations of the Uzat eye some of the following: protection from evil influences, "the model of all good gifts," "perfect equilibrium," "renewal," "accomplishment," "resurrection," a symbol of divine power and presence, also of "filial devotion." It is altogether certain that, in this list, we have several terms very properly to be described as "key-words of the Priesthood," or service of God. Also, they are drawn from admitted significances of this symbol, which, in such connections, at least, is peculiarly Egyptian.

The proposed explanation of Fig. 4, "answers to the Hebrew word Rau-keeyang" [no matter about the poor transliteration], "signifying expanse, or the firmament of the heavens," invites consideration at once, and establishes a strong suspicion in the perfectly unbiased mind that something quite other than guesswork has been employed in its formulation. On re-reading the sentence, however, the question naturally occurs as to whether this figure is stated to correspond to the idea of the "expanse, or firmament of the heavens," thus

indicating "the heavens," or as to whether the word by which it is supposedly described answers in sound or meaning to the Hebrew word mentioned. In either case we have a statement which demands careful investigation, before launching the judgment that we have here only an example of purely imaginative invention.

Taking the two suppositions in order, we find much to justify either of them, and to support the suspicion that the author of this explanation knew something of the Egyptian language and symbolism. A casual examination of this figure reveals no trace of the idea "expans," except in the "spreading-out" of the bird's wings; nor, of "firmament of the heavens," except in the fact that it is a bird that flies, hence figures in the "firmament." Surely, these reasons are insufficient to support the statements quoted. From the Egyptological point of view, however, every fresh element of investigation furnishes fresh justification for the proposed interpretation.

In the first place, not only this figure, but also Nos. 1, 2, 3, 22, 23, are in the half of the hypocephalus which Egyptologists have agreed to call the "celestial hemisphere" or the "upper heaven." Consequently, even if this figure have no other definite assignable meaning it may be characterized in the above terms. The explanation may be held to show, therefore, that its author possessed some critical knowledge of matters Egyptian, and that, also, before the same had been acquired by many Egyptologists.

In the second place, the explanation is justified to the extent that, in all that may be said of this figure, it indicates an inhabitant of heaven, par excellence, and, hence, may be used, by metonymy, to indicate the "firmament" itself. This will be shown by an examination of the opinions of Egyptologists touching it, or in describing and commenting on precisely similar figures on



HYPCEOHALUS IN THE BRITISH MUSEUM.

other hypocephali. Thus, Dr. Birch: "In the lower compartment is the mummied *akkar*, hawk of Socharis in a boat." (S. B. A., vi. 184.) Again, he calls it "a boat with a phenix, *rekh*, with expanded wings and five lines of hieroglyphs: 'The rams and souls inviolate.'" (Ibid, p. 38.)

The identification of this figure with that of Sokar or Socharis involves the use of a definite symbolic reference. This god, the ancient Memphite god of the dead, who is also largely identified with Osiris in the later papyri, in the form of Ptah-Seker-Ausar, and other compounded deities, appears in Egyptian mythology most particularly as a leading resident of the dark subterranean caverns, through which the sun passes during the fourth and fifth hours of the night. His caverns communicate direct with his place of burial in the upper world, through whose sides he daily thrusts his head "to get a view of the sun." He is conventionally represented as a mummy with a hawk's head, but is also identified with the mummified sparrow hawk, which was borne around on the bark called "hennu," particularly on the occasion of his great festival at the time of the winter solstice. Beyond this, he is of little importance in later periods, except in such combinations of persons, signs and functions as the one mentioned above. His identification with Osiris, however, clearly settles his office as that of the "god of the resurrection," particularly of the resurrection of the soul into the heavenly life of the justified. As a type of this life, therefore, and of the soul's resurrection into it, there is an eminent fitness in the Egyptian symbolism, which places his bark in heaven. It is the symbol of the life in heaven; consequently, also, of heaven itself. These conclusions are amply justified by the inscriptions found in connection with this figure in other hypocephali.

Thus, Leemans, describing the Leyden hypocephalus, says: "To the left of the central compartment (is) a third bark"—there are two on the right—"with the emblamed hawk, its wings extended, accompanied by the legend, *amchi*, 'justified' (declare digne), the title of the justified dead." ("Actes," etc.) Pleyte sees, also, "another (bark) with the embalmed hawk, the soul of the resurrected Osiris." ("Chap. Supp.") Similarly, M. de Horrack says of a Paris hypocephalus: "On the left, a mummified hawk expanding his wings over a boat symbolizes, more especially, the resurrection of the soul. Above the hawk is a hieroglyphical sign for *Ba*, the soul, and the forepart of a ram, both followed by plural terminations, and often used to express the same idea." (S. B. A., p. 128.) Identifying similarly, Dr. Birch mentions on another hypocephalus, "the six rams and three birds, emblem of the soul, and the hawk of Socharis." (Ibid, p. 185.) Mentioning sundry variations among hypocephali, Leemans mentions one in the Museum of Florence, in which are found "above the embalmed hawk, on the third boat, the hieroglyphics, 'the soul of the west (?)'"



VIGNETTE FROM CHAPTER 71 OF THE BOOK OF THE DEAD.

may be safe and that he may be able to recommence his life upon the earth." (Expressions like the latter may be held to refer to the resurrection of the body, since there are no clear indications of any such doctrine as reincarnation in Egyptian theology.)

The passage cited from Chap. lxxi of the "Book of the Dead" reads as follows: "O hawk gone out of Nu, Lord of the cow Mehert! May I be safe as thou art safe, who revealest thyself; may I free myself, may I be placed on earth, may I be loved by my Lord, the only face to me. I am a hawk in its

Discussing this "embalmed hawk," which he finds "symbolizing particularly the resurrection of the soul," Leemans has the following references, in accord with the findings of Birch and others: "In Chap. lxxi of the 'Book of the Dead' this hawk is represented in the vignette face to face with the cow Mehert. In the text he is addressed as, [one] 'come forth from Nun, the celestial abyss, the lord of Mehert,' and by the dead identified with himself, 'in order that he

small bands; I shall cross over earth, through the wall of Horus, the sun of Isis. May I be safe as thou art safe thyself, who revealest thyself, may I free myself; may I be placed on earth; may I be loved by my Lord, the only face to me. I am the hawk in the South-sky, and Thoth in the North-sky, making the flame touch the rebels and making truth go up to the Master of Truth." ("Book of the Dead," Davis' Ed., p. 107.) Similarly, in another passage: "The Osiris N (the just dead) says, I go out towards heaven; I go across the brazen firmament, I kneel among the stars; salutations are given to me in the bark (Sekhti). I am invoked in the bark Maat, I gaze upon Ra in the naos (of his bark) for I join myself with his disk every day." (Ibid., p. 75.)

The real significance of such passages appears to better advantage in some earlier texts, in which the imagery is bolder, also more definite in its references. In illustration, we may quote the following from Erman: "The Egyptian could watch the stars as they sailed at night in that untroubled splendor which is exhibited by the gorgeous sky of his country. Of these he knew several which shone with especial brilliancy, the dog star, Orion, the morning star, and thought these must assuredly be gods who, like the sun god, had left the earth. But what about the innumerable host of nameless stars that surrounded even the least of these? Doubtless they were the dead, happy souls, who had found their way to heaven, and who now wandered in eternal glory with the gods. 'The great god, the lord of heaven' (i. e. the sun god) had held out his hand to them, or the goddess of heaven had taken them to herself, and had ranged them among the imperishable stars of her body. \* \* \* Like a bird the dead flies up to heaven; 'he goes to heaven like the hawks and his feathers are like those of geese' ('Pyramid Texts,' 251); 'he rushes to heaven like a crane, he kisses heaven like the falcon, he leaps to heaven like the grasshopper' ('Pyr.,' 248); 'thus he flies away from you, ye men; he is no more upon the earth, he is in heaven' ('Pyr.,' 248); 'with his brethren the gods,' where the goddess of heaven stretches out her hands to him. 'He ascends to heaven, to thee, O Re, with the head of a falcon and the wings of a goose \* \* \* he moves his arms as a goose, and flaps his wings like a bird.' 'He who flies, flies, O ye men, and this one flies away from you' ('Pyr.,' 91). In heaven, however, the Goddess Nut 'places him as an imperishable star which is upon her' ('Pyr.,' 215); 'she it is who makes his life, she it is who gives birth to him. In the night he is begotten, in the night he is born; he belongs to those who are behind Re, to those who are before the morning star' ('Pyr.,' 3). 'He journeys to the east side of heaven, to the place where the gods are born, and where, with them' ('Pyr.' 56), he will 'be born, renewed, rejuvenated.'

"The sun god takes a kindly interest in the new inhabitant of heaven: 'I give thee,' he says, 'thy speech and thy body, and thou receivest the form of a god' ('Pyr.,' 206); 'he causes his body to become bright like those of the heavenly ones; he takes him as an oarsman in his ship ('Pyr.,' 248), or assigns him a place 'in the forepart, and the crew who row Re, they row him also' ('Pyr.,' 193). Or he even makes him the commanding officer of his oarsmen ('Pyr.,' 252), yea, he displaces his own celestial scribe, and sets the deceased man in his place ('Pyr.,' 257), so that he 'judges and is arbitrator, and gives commands to one that is greater than he,' ('Pyr.,' 193). \* \* \* The exaggerated conceptions of the power of the illuminated dead in heaven, which find a place in many of the quotations already given, come even more prominently forward in others of these formulae. 'The dead is called a god outright; he is Thoth, 'the strongest of the gods' ('Pyr.,' 297), or he is 'Weneg' (i. e. Shu), 'the son of Re, who supports heaven, leads the earth, judges the gods' ('Pyr.,' 257).'" Dr. Erman then relates that the final glorification of the departed consists in devouring all the gods, the hosts of heaven, his own fellows, if not the universe itself. This similitude he characterizes as "cannibalistic," but it may not be impossible to see here a crude or unusually picturesque statement of the doctrine of the ultimate union of the human soul with the divine, like the Moksha or Nirvana of Hindu thinkers. It certainly lends confirmation to the idea that a representation of the "resurrection of the soul," a flying bird in a god's bark, closely suggests a fitting metonymy for the "firmament of the heavens." It certainly suggests the "home of the soul."

In discussing this figure, the question has been raised as to whether the

boat shown is the boat of the sun, the "bark of millions of years," and not simply the boat of Sokar, known as "hennu." While there is no indication that these two boats are identical in any sense, there is good reason, as found in some of the passages quoted above, for believing that, as the symbol of the resurrected soul, the bird of Sokar would be represented in the boat of the sun. This is not however, essential to our argument.

As noted above, there may be said to be somewhat of uncertainty as to the precise reference of the sentence proposing to describe this figure in the captions ascribed to Smith. The expression, "answers to the Hebrew word," etc, may mean either that the idea indicated "answers to," or is the same, or similar to, the idea expressed by the Hebrew word named, or that the word in Egyptian presumably describing this figure is similar to the Hebrew word, in sound merely. We have already discussed the possibility that similarity or identity of meaning may be involved, having drawn from the opinions of noted authorities that the picture indicates the "resurrected soul," hence the proper inhabitant of heaven, the home of the stars and of the gods, hence, by no very remote figure, heaven, or the heavens. The argument from word similarity is also interesting.

By agreement among the Egyptologists quoted above, we have seen that this figure indicates the "resurrection of the soul," under the type of the hawk of Sokar, as a form of Osiris. The employment of such a bird figure to indicate this idea is strongly suggestive of another similitude of the Egyptian mythology, which is quite as striking. It is that of the Phenix. According to the story, a beautiful bird, having scarlet and golden plumage, was wont to appear at periods centuries apart at the temple of Heliopolis, where, having lighted a fire upon an altar, it immolated itself. Immediately it was reduced to ashes, however, it would resurrect, with renewed youth and beauty, and return to its home in the distant interior of Arabia. Because of this periodical renewal of its youth, its rising from the dead, it became the symbol of longevity, also of the resurrection, and was held a sacred type of Osiris risen.

One word for Phenix in Egyptian is *Bennu*, which has been rendered with the meanings "rising sun" and "returning;" the latter in reference to its periodical reappearances in the temple, for self-incineration. The "period of the Phenix," accordingly, became important in Egyptian chronology, and was also considered the indicator of a renewal of happy and prosperous conditions. Hence, as we read, also, the Phenix became the type of Nile inundation, the sole source of plentiful crops and material prosperity in Egypt. This period has been variously specified as between 487, or 500 years, on the one hand, and 1461, even to several thousand years, on the other. The period of 1,461 years is usually called the Sothic Cycle, or three Phenix periods.

The Phenix has also been called *Rekh* or *Rekhu*, the "burning one," the "firebrand," a term equally appropriate to its habit of burning itself or to its fiery plumage. This Egyptian word means "to burn," "to glow;" also as a noun, "the brand," "the glow." Although entirely unrelated, it strongly suggests the Hebrew word mentioned, whose first syllable is *raq*. If it was to some such similarity as this that the sentence above-quoted intends to call attention, we must conclude that its author knew enough of Egyptian to appreciate even a casual similarity of sounds. If we can establish this, indeed, there is no need to say more.

There is also a word *rek*, with the meaning "time," "epoch," but there is no clear evidence making it 1,000 years. It may be that the writer estimates the Phenix Period at this duration. If so, he has the word, as above. There is also a word closely like *recht* (*rcht*), which signifies "number," "enumeration," "that which is counted, listed, etc."

The Egyptian word for 1,000 is *cha*, (*ha*), which signifies also "numerous," "to be numerous," etc. The connection of this word with the figure shown in the plate may be held to be problematical, but may be traced, hypothetically at least.

The Phenix bird, *Bennu*, is called *Rekhu*, the "brand," as just seen, also *Cheper Tes-F*, which means "Cheper (the sun) himself;" hence by no wide variation of idea, he admits the description, "that which shines, beams," "the

glorious appearance," or the "diadem," which meanings we find subsumed under the word *cha*, which, although spelled with different characters from that meaning 1,000, is sufficiently near to it in sound for the purposes of an Egyptian pun, of which there were many with less resemblance.

We may thus see that, whether in the character of the Phenix or not—the phenix is more like the heron—this figure in the boat is certainly the "shining one," as representing the glorified soul, whose destiny is to win a place among the stars. Thus, whether as the "shining one" or the symbol for 1,000, a transference perfectly Egyptian, it is represented by a word closely like *cha*. If our "translator" had this correspondence in mind, we may see how consistently it is reasoned. If the reference is to some other line of symbolism, we have not as yet discovered it. The resemblances above noted certainly go some way toward justifying our suspicion that Smith knew Egyptian.

The discussion to this point has shown that the explanations offered by Smith for the pictures on this hypocephalus diagram strongly suggest the fact that he was sufficiently acquainted with Egyptian matters to give perfectly possible and verifiable explanations of their meanings, although without mention of the fact that the total significance of this document is that of a funerary amulet or magical chart. As may be understood, however, the statement of this fact could add nothing in particular to the accuracy of any description of the figure elements, nor yet constitute a ground for a just charge of error. With all due allowance for such knowledge of Egyptian language and figures as he may have possessed, this may have been one thing which he did not understand. There is no need, however, in speculating further on this point, since he offered no explanation of the total significance of the plate. Consequently we have no means of judging what he knew or did not know.

In the figures numbered 4 and 5 in this plate we have evidently the representation of the cow Hathor, as the goddess of the west, who receives the setting sun, to whom, as the goddess of the dawn, she gives a new birth on the following morning. Before her stand the four sons of Horus, as the Canopic gods, evidently in the position of supplicating her for the privilege of a new birth to the soul of the deceased. This latter judgment is borne out, seemingly, by the fact that at least one specimen of hypocephalus shows at this place, instead of these genii, the figure of the soul itself, pictured as a bird with human head and arms, in the attitude of supplication to the sacred cow. It must be admitted, however, that the intercession of these Canopic gods is not perfectly apparent, although the fact that they are represented as mummies strongly suggests some mission in behalf of the deceased. They still continue to be the "gods of the four cardinal points"—or of the four "quarters," which is the same thing, as shown in any dictionary—and this is a fact that is, positively, not obvious to anyone not possessing a knowledge of Egyptian symbolism. The fact that they are not described in these captions as equivalent to any group of four stars, or to the "four seasons," or any other tetrad, is significant in the way of enforcing our conclusion that the "translator" of this book really possessed a knowledge of Egyptian.

Explaining the cow figure at this point, M. Horrack says: "The cow represents the goddess Hathor, who fulfils the important role of the celestial mother, and personifies the lower hemisphere of the heaven into which the sun sets in the evening, to issue from it the next morning, as after a new birth. She is supposed in that character to receive the deceased on his arrival at the gates of the occident." (S. B. A., vi. 127.) Similarly, M. de Horrack is quoted as saying: "The attributes with which the cow is crowned make evident in her the goddess Hathor, of whom she is the ordinary emblem. This divinity had the important role of celestial mother, and symbolized the inferior hemisphere, or the sky of night. It is in her womb that the sun descends, in order to go forth on the morrow, after having there taken a new birth. In this quality she received, under the form of a cow, the deceased arriving at the west, and under this type, she received the name of Noub. Here sat at the gate of the west, the deceased demands to be reborn, in the womb of the celestial mother. The vignettes of chapters 71 and 162 of the Ritual represent the figure of this cow, and the text prescribes \* \* \* the placing

on the neck of the deceased an image of her made in good gold, and the painting of it also on the hypocephalus. In chap. 17:1, 13, she is called Mehur, the Utza of the sun. This symbol is the symbolic eye of Horus." ("Actes du 6me Congrès," etc., p. 121.)

These descriptions give, of course, only the account of Hathor's functions in the "lower hemisphere," or world of the dead. It cannot be pretended that they sum her activities or exhaust her significances in the mythology of Egypt. While failure to mention them may be held, therefore, to argue that the "translator" of this book either failed to recognize the funerary character of this hypocephalus, or at least, ignored it, there is no reason to argue that he did not understand the other, and older, significances of this figure. Thus, although he states of this cow, "said by the Egyptians to be the sun," which may be called in question by sundry commentators, he is speaking of an object and a personage, suggesting in all phases of description close relation to the idea of the sun and his doings. As the "celestial mother" she is the alternate of Nut (or Nout), who, as the cow of heaven, gives birth to the sun each morning, and to the moon in the evening; upon whose belly, also, the stars moved across the sky of night. When represented in human form, she is shown bending over the earth supported on her feet and finger tips, leaving her body to represent the sky, along which the sun, moon and stars move in similar fashion; being reborn of her each morning, or each evening. As the sky of the morning, Hathor is the goddess of the dawn, hence, of beauty, "love," etc., the prototype of Astarte, Ashtoreth, and other goddesses of similar significance. As the sky of the evening, the western sky, she receives the setting sun, also the souls of the departed. As the sky of the daytime, she is Hathor, properly Het-Her, the "house of Horus," which is to say "house of the sun." It may be seen, therefore, that in all her functions, she is intimately associated with the sun, including in herself all the phases of his manifestation in the visible sky, and very many of his hidden and "spiritual" activities. Thus, for example, she is called in the Book of the Dead, Mehurit, the "eye (or Utza) of Ra, or of Horus," a mystical similitude indicating probably that she is the type of the sun's eternal generation, and daily "resurrection." We may readily understand, therefore, how that an expression so apparently identifying her with the sun, as in the present case, may be said to be defensible on the terms of Egyptian symbolism. That it is outside the references of these terms may not be asserted, until, at least, the mythology of Egypt be reduced to something more closely like exact statement—if that ever becomes possible—and we understand accurately all the apparent contradictions, inconsistencies and confusions of functions and persons that now seem to confront us. If, then, one claim that Hathor may indicate the sun "by rhetorical figure only," we may hold that we have as accurate a statement as is needed, since the figure itself, with all its significances, is only a similitude, and a very elastic one, at that.

We have, to the present time, made intelligible arguments and offered intelligible evidence to support the conclusion that, even if the "translator" of this book deviated from what may be held to be "strict accuracy" in his interpretations of the figures on this second plate, he did so through misapplying, perhaps, the facts of Egyptological language and symbolism, with which he may be assumed to have been familiar, to some extent. Some of his interpretations are entirely correct; others are defensible; all evade the suspicion of gratuitous invention or even of the cleverest "guess-work." This man is "nearly right" too many times to be merely a good "guesser." Even if he be held to have known "nothing of Egyptian," he had some very good working substitute for that scriptural faculty which can "understand all mysteries." It is easier to suppose, merely, that he "knew some Egyptian." Nor, are we devoid of means to establish the suspicion that this was the case.

Among the most astonishing "identifications" offered us in the captions to these plates is that calling the "simple offering table," so familiar in Egyptian pictures, "Abraham in Egypt." Had it been called any one of a thousand other things, one might have sought for some possible explanation in the dark depths of symbolic interpretation, without seeking to justify an inter-

pretation half so well calculated to provoke curiosity. It seems an interesting psychological situation, even if unwarranted in Egyptian language or symbolism. We will proceed, therefore, to discuss it.

In a former article, the present writer pointed out the fact that a partial justification might be found for this interpretation in the fact that the sign for this "offering table" is regularly used in hieroglyphic inscriptions as an equivalent of the syllable "ab." Two examples of this are shown herewith, taken from Budge's interlinear translation of the Rosetta Stone. As a matter of fact, this syllable "ab," indicated by the "offering table," may be the equivalent of any word, with any meaning, that may be represented, wholly or in part by this sound. Champollion gives the meaning "east" or "orient," as the most familiar sense; Erman's grammar gives "left" (German "links"), as the most familiar. We see in one of the Rosetta lines, herewith, that the meaning "desire" is assigned to it, as indicated by the determinative figure, a man with one hand pointing to his mouth, indicating actions of the person, as of sense, thought, speech, etc. It is noteworthy, however, that the graven text of the Stone shows at this place the same determinative figure that appears in the group next but one before this, a man with hand upraised, the determinative of "worship," also, apparently, of "people." Consequently, one translation renders this word as "purified," another "ab." The identification of this syllabic significance, in connection with a proposed rendering "Abraham," etc., is interesting, if not significant. Webb suggested, therefore, that, with the further fact that the lotus flower is a common symbol for Egypt, or Lower Egypt, the group might stand the interpretation "Ab(ram) and Egypt," etc. We find, however, the following comment in a certain "sincere and scientific" output of recent date.

"His whole symbolical statement is full of errors and is its own refutation. To the layman it is unintelligible and to the expert it is ridiculous. \* \* \* Anyone who can equate an offering-table and a man is clever indeed."

It is interesting to read these statements; but, without pausing to inquire as to how the author of them is qualified to speak for either "laymen" or "experts," we will state for the benefit of the public that Webb's statement is not "full of errors," is not "its own refutation," a phrase which sounds well, merely, and that it is not "ridiculous." As to whether there is any essential "cleverness" involved in the act of "equating" an offering table and a man, we need only refer the reader to the constant practice of Egyptian scribes and artists. Here we will find that the process attributed to Webb—the "equating"—is a widely followed one. One example will suffice. In Egyptian books, bas-reliefs, etc., one will often see a female figure whose head is surmounted with an elongated rectangular object, having a short projection extending upward from one upper corner. We are told that this figure represents the goddess Isis. And how do we know this? The curious object on her head is the conventional representation of a throne, which is called in Egyptian "ast." It is used here in its phonetic value as an indicator of the name of the goddess Isis, which is, in the same language, "As" or "Ast." Clever people those Egyptians, who could "equate" a throne and a female deity!

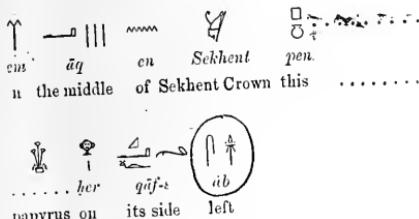
In his first article, although knowing the usual hieroglyphic value, "ab," of the object in question, Webb made a mistake in giving the equivalent, "hawt," an "altar," instead of the recognized "iab" or "ab," an offering table—that shows that no one should trust his memory in such matters, even if he is "sure." Webb offers no excuse or "explanation" for this. His error, however, does not vitiate the conclusion to which he was attempting to argue. The sound indicated by this object is "ab."

Now, in explaining the evident meaning of the "translator" in calling this object in these pictures, "Abraham in Egypt," it is not necessary to assume that the Egyptian draughtsman, or scribe, had any intention of using it as a hieroglyphic group. It is of less value in determining what these ancients intended to indicate, than in establishing the strongest kind of suspicion that Joseph Smith understood Egyptian. Unless, in the words of this "estimate" article, people "decide beforehand what they want to see, and then see it in

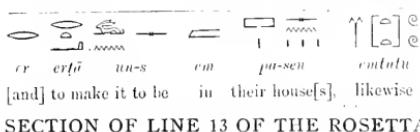
spite of all common sense," we must conclude that the "translator" of this book knew Egyptian signs and their values well enough to "play with" them, precisely as did some of the Egyptian scribes before him. This may be explained, as follows:

Knowing that the offering table has the hieroglyphic value "ab," and that the lotus is used hieroglyphically as the ideogram of Egypt, or of northern or lower Egypt, an acrostic naturally occurs to a mind interested in symbolic interpretations—and there were plenty of these to be made in the Egyptian texts. Examining closer in plate 1, we may see on the "floor" to the right of the offering table an elongated oval object, resembling to some extent the leaf of a willow. Such an object appears in hieroglyphics as the sign for "r," but is a picture of the human mouth and lips. This letter, rendered usually as "er," has among other significations, the meanings, "to, into, on, in," etc. It is not essentially absurd, therefore, to say, in effect, "this group may mean 'Ab(ram) in Egypt.'" To say this merely indicates that we know the values of certain signs having certain definite shapes. In the third plate we see this oval figure in the libation vase set upon the top of the table. Consequently, judging by appearances, we have the same possible reading here, also.

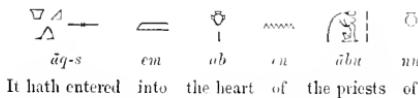
There are, however, further interesting situations connected with this group, which may be held to show further that the man who wrote the words, "Abraham in Egypt," knew Egyptian. The lotus flower, although regularly appearing in hieroglyphics with the phonetic value, "h" or "ha," is also used ideographically to indicate "Egypt" or "Northern Egypt," the hieroglyphic



SECTION OF LINE 10 OF THE ROSETTA STONE.



SECTION OF LINE 13 OF THE ROSETTA STONE.



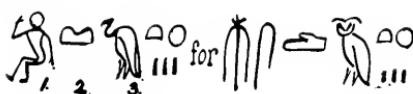
SECTION OF LINE 5 OF THE ROSETTA STONE.

Selected lines from Budge's translation of the Rosetta stone, explaining some points mentioned in the text, and illustrating the general character of hieroglyphic writing, which is, however, written from right to left, as is Hebrew and other Semitic languages. In selection from line 10 may be seen the table of offering used with the syllabic signification of "AB," as explained in the text. The hook before it is regularly the letter "S," here used as a determinative. It is regularly a verbal determinative. This line shows also the sekhet crown of the two Egypts. In line 13 may be seen another case in which the table is used with the value "AB," this time with a verbal sense. This line also shows the sign for "R." In the section from the fifth line may be seen the ideograms for upper and lower Egypts, with the values "reset" and "meht," respectively. In the 13th line is seen the word "neferu," indicated by three lutes, and translated "beauties." It suggests the Hebrew word from which was derived the name "Nauvoo."

for the papyrus reed indicating "Southern Egypt." Many of the earlier translators of hieroglyphics, notably Champollion, translated this figure to indicate "Egypt," without qualification, and gave it the value "hm" (Coptic "chem"), the traditional name for the country. Later translators, notably Dr. Budge, as shown in the accompanying reproductions from his book, render it "meht" or "mhti," north, as indicating Lower Egypt. We have, therefore, a new possible rendering of the lotus, giving us some such possible combination as *Ab-r-hm*, on the one hand, or as *Ab-r-m*, on the other. In the second case, of course, the first letter ("m") of the word "mhti" is used, after the usual fashion in the use of such figures as hieroglyphic letters.

Lest, however, we hear further accusations of "errors" and "self-refutation," in this matter of using an ideogram with the phonetic signification of the thing or person indicated, we may quote the following from Dr. Erman's Egyptian grammar (Breasted's translation):

"Sec. 70. Unusual Styles of Orthography—Sportive methods of writing, in which ideograms serve as simple consonants, determinatives and unprecedented signs are used as ideograms are found as early as the middle empire, cf. e. g.,



*msdmt*, 'cosmetic,' wherein (1) as determinative of *ms*, 'child,' represents this syllable, (2) *dw* 'mountain' represents D, (3) *mwt* 'mother,' the syllable *mt*.—But this wanton method first attains importance from the fact that

such an orthography gradually superseded the old hieroglyphs in the Greek period. A summary of these signs may be found in Brugsch, 'Verzeichniss der Hieroglyphen mit Lautwert' (Leipzig 1872)."

"Wanton method" this may be, but it is Egyptian, also it is defensible. We have, therefore, another good evidence of the fact that Joseph Smith was able, to this extent, at least, to read Egyptian. If, however, he could read it "to this extent," he probably knew very much more, else the suggestion to make this interpretation would scarcely have come to him.

On completing its remarks on the first plate of the series in hand, Dr. Spalding's "estimate" article "winds back again" to the irrespressible issue of Smith's transliteration, particularly of the already-familiar "raukeeyang" and "shumahyeen," with "Jah-oh-ch" following in full force three pages later. Why the author of this article insists in harping on this matter is not easily understood, particularly since he does not favor us with the correct renderings. It may be that he wishes it to be understood that, as he says of Joseph Smith, he knows "some Hebrew." "Scholastikos (i. e. a 'scholar' or 'pedant') having a house to sell, used to carry around a stone from it as a sample." (So says Hierocles.)

Lest, however, anyone unfamiliar with ancient languages should suspect that some very serious lapse from an understanding of Hebrew had been committed in these words, presumably, also, in all others, it seems desirable to explain just what is involved in this matter of "correct transliteration." In a language like Hebrew, for example, in which a "k" sound may represent any one of three letters, Kaph, Qoph, and, sometimes, Cheth; which has four "s" letters, Samekh, Sadhe, Sin, and Shin; two "t" letters, Teth and Taw, and a "g" sound in both Gimel and Ayin, it is quite necessary to adopt some system of arbitrary "diacritical marks" in order that a Hebraist, reading a word spelled in English letters, may know precisely which Hebrew equivalents are indicated. Such diacritical marks consist in dots, accents, ligatures, etc., placed above or below the consonant letters, and, by common consent among scholars, constituting such letters the indicators of the proper characters in the Hebrew. Of course, there is no other known device by which one could know which one of the two "t" letters or two "k" letters, for example, had been used in the original, but it would seem quite unnecessary to introduce it into a book intended to be read by those who are unfamiliar with Hebrew, and would have no occasion to consult a lexicon of that language. In the case of Joseph Smith's renderings of Hebrew words, as has already been indicated in a previous article, he was evidently more concerned with represent-

ing the pronunciations, as they had been taught to him, or as he understood them to be, than to "transliterate" in any sense proper to scholarly literature.

As the present writer indicated in a previous article, Smith's renderings of accepted Hebrew sounds are correct, or admissible, with the sole probable exception of the hard ("ng") sound for Ayin, which, nevertheless, shows that he had been trained to discriminate carefully between the sound of this "guttural breathing" and that of Aleph, thus avoiding the common error, followed also by the translators of the Bible, of rendering both by "a" or some other simple vowel sound, according to Hebrew pointing. That he had been taught to render these respective Hebrew characters by the indicated sounds seems evident—what else could be the explanation of "errors" of this description?—and that his instructor was a Sephardic Jew, as Dr. Peters has suggested, seems a reasonable explanation. The hard sound of Ayin also explains his "Gnolaim," as indicated by the "estimate" article, being proposed for a word beginning with Ayin, but often rendered "olam." As to his explanation for "Shaumau," "to be high or the heavens," which our commentators consider worthy space in their magazine, we need remark only that we are concerned here more properly with defective English than with bad Hebrew. There is a verb *shamah* having the meaning "to be high." There is also a noun *Shamayim*, the "heavens," of which this word is evidently proposed as a singular form. Regarding the faulty transliteration of the Hebrew name for God, *yhvh*, as alleged, it may seem, as already indicated, to express the sound of the word, rather than the spelling. After substituting "y" for "j," as previously indicated, we have a pronunciation closely like "Yao-way," which is so close to the accredited "Yahweh" (pron. "Yah-way") "that it is needless to quibble over the difference."

However, in his probable eagerness to make the most of even the smallest point against Smith's statements, Dr. Spalding consents to publish the following:

"The word Jah-oh-eh is not an Egyptian word. This, be it understood, is the important point at issue. The Prophet showed by that one statement, 'called by the Egyptians Jah-oh-eh,' that he did not know the Egyptian language. That in itself was sufficient to prove the contention of the scholars that Joseph Smith was either self-deceived or an imposter." ("Survey," p. 22.)

Now, although, as we are told, this "estimate" article is formed up "as sincerely and as scientifically as possible"—and there are always limits to possibility—it evidently lacks two very essential elements of true scientific treatment. These are fairness and the careful analysis of conditions. Any product lacking these elements, among others, is in no sense really scientific. The constantly repeated conclusion to which it professedly argues, that Smith is in this matter, and then in that, shown to have been self-deceived, or worse, is more properly the premise with which it starts. Because the assumption that Smith might have read Egyptian—however he may have learned it—is intolerable to our friends, they will not consider for one moment what it might involve. Had they been willing to do so, their favorite conclusion would not leap so easily and so constantly to the fore.

We have here a book and some explanations of pictures, professedly translated from the Egyptian language, or, in any event, from some language spoken among the Egyptians, although ascribed to a Semitic author. That this author might use Semitic words, particularly Semitic names, although this possibility seems to be denied in the discussion of the word "kolob," seems evident, provided such words could be expressed in Egyptian letters. If the translator of this book, happening upon such a Semitic name, should fail to recognize its origin—a thing done occasionally by the best-equipped linguists—he might reasonably enough suppose it to be an Egyptian word, no resemblances being considered conclusive to the contrary, and would remark, as here, "called by the Egyptians," etc., as in the cases of the other strange words introduced by this same phrase. If, on the other hand, he recognized the actual origin alleged for this word, he might consistently use the same form, intending, in this case, at least, to emphasize the peculiarity of its rendering in the Egyptian text. In neither case could he be justly charged with either "self-deception" or "imposture."

Whatever may have been the actual facts of the matter, however, it seems that the form of this word, as here given, furnishes an unusually good argument for the contention that it had been actually transcribed from an Egyptian text. This is true because there has been some real uncertainty as to the actual value of the hieroglyphic character which would be used to represent the Semitic letter Waw ("w"). The earlier Egyptologists, following close on Coptic analogies, usually rendered it as "o," or "ou," but some later authorities prefer "u," while others again, following Semitic analogies, hold that it has no proper vowel sound, being a true correlative of Waw. (See, z. b. Erman's grammar). If, then, we assume as a fact, that the "h" in the second syllable is inserted to indicate the long sound of the "o"—as must be the case if we are dealing with the name Yahweh—we may see that this name in Egyptian letters could easily be read in the form given by Smith. Since, also, the letter "e" is not expressed in Egyptian hieroglyphic, being always understood, where correct—although some have transliterated it from the characters usually rendered "a" and "i"—we may further understand, from the same conditions, the true Egyptian origin of the form *Yahoh*, as transcribed into Hebrew characters by Gesenius, familiar in Greek letters as the *iao* of the Alexandrian Gnostics.

The whole question involved in the presumed appearance of a foreign word in the text in any language is as to whether it may be expressed in the characters, sound-equivalents, of that language. Thus, for example, there must be considerable difficulty in representing in English many Russian words, since some of the characteristic sounds composing them are unknown or inexpressible in English. It is similarly difficult to express the English "th," or even "j," in German, or the German "ch" in English. Although, in the Egyptian, several familiar sounds seem to have been unknown, while others are not clearly discriminated—thus "l" and "r," if known as separate sounds, are frequently represented by the same character, as in some Greek transliterations—there seem to be no words mentioned by Smith that might not have been found, or at least read, in a hieroglyphic manuscript. Even "Kolob" might have been read there.

The Egyptian scribes, however, had the evil habit of indolently, or purposely, botching words and sentences, making all kinds of unintelligible combinations, especially noticeable in later times. Thus, there are words in Egyptian manuscripts which have no discoverable etymology, no apparent meaning or derivation. Some such state of affairs is referred to in Petrie's "Abydos," when it is said that the sign combinations on some hypocephali "correspond to no known words." If, therefore, Smith translated this book from an Egyptian papyrus, the presence of words having no apparent derivation—we find mention of "Oliblish," "Shagreel," etc.—is no conclusive proof that such words were "improvised." The name *Egyptus* might fall into this class to the extent, at least, that it was read as the possible rendering of an obscure combination of characters, of which we find not a few, suggesting a familiar form—for few names are perfectly transferred from one language to another, particularly in ancient texts: thus we have the Egyptian "Ptulmis" for the Greek "Ptolemios," etc.

Several of his unfamiliar words, however, seem to have some suggestions of an etymology. Thus the word "rahleenos," said to mean "hieroglyphics," suggests a combination of some such roots as are found in the Hebrew *raah* "to see," *lyin* or *lun*, as nearly as we can transliterate here, "to abide, to remain;" thus giving a rendering like, "things seen and remaining," a perfectly intelligible description of drawn or graven pictures. His Kae-e-vanrash is also interesting, suggesting an etymology that is both consistent and significant. Assuming that the "k" in this word is to be represented by the Hebrew Kaph ("k"), the matter seems almost clear. As a correspondent, then, of the Hebrew Kaph Yodh Waw Nun (*kywn*), for which Gesenius proposes the meaning "image" or "statue," the first part of this word would be equivalent to the apparent name *chiun* of Amos v. 26. This name, however, is rendered into Greek letters by the translators of the Septuagint version as *raiphan*—whence the *Remphan* or *Repham*—of Acts vii. 43—showing that a carelessly formed *kaph* had given them a *resh* ("r") in the manuscript, but particularly, that the pronuncia-

tion of the word was probably KeYWaN or KeY VaN, a clear correspondent of the Arabic Kef Ye Waw Alif Nun, the name of a star worshiped among the ancient Semitic peoples, and supposed to be Saturn, a star of evil influence, to be propitiated by sacrifices, etc. The identification of this word as a star-name is shown by the translation of the Septuagint Greek rendering of the Amos passage: "And ye brought up the tabernacle of Moloch and the star of your god Raiphan, the images of them which ye had made for yourselves."

The last syllable of this word closely suggests the obsolete Hebrew root RaASH, corresponding to the Arabic Re Ain Shin, and meaning "to move, to tremble," etc. (Whence the Hebrew ReSH "head," referring to its "moving or nodding"). The meaning of the total word would, then, be the "moving image" or the "moving Keyvan," which might apply to Saturn, or some other planet, or to such a fixed star as Algol (al Ghul, the "ghoul," the "demon"), which is noted for its rapid variations in magnitude (from the third to the seventh, in a few hours), and was also worshiped anciently as an influence to be propitiated. Some such discussions of names and terms would be undertaken by scholars in the case of any other book, presumably translated from an ancient language, and, perhaps, with no better demonstrations.

This brings us to the word "Kolob," which has been frequently mentioned in the present "inquiry." In the "estimate" article we find the following statement: "Sayce declared that the word is unknown to the Egyptian language. This is the important point, because Joseph Smith is commenting upon a text which, according to himself, was written in the Egyptian language." The inference is, of course, that here we have another "coined word"—hence Smith was an "impostor," etc.—but it is somewhat hasty. The word "Kolob," in spite of the evident misconception in this passage, is used as a proper name in the book under discussion, as is definitely stated (Chap. iii. 2). Consequently, its occurrence in an Egyptian text is not impossible; the sole question being as to whether it could be represented in the characters of that language. It would be absurd to argue that a foreign proper name could not appear in an Egyptian text, or that its alleged presence would argue the book a forgery. This, however, seems to be the clear implication in the above passage—for we assume that the author of this "estimate" article has read the book, which he undertakes so confidently to criticize: that is the only "scholarly" method of procedure. But, if this book is to be condemned because of the presence of proper names, not of Egyptian origin, we must judge by the same canons that the Book of Esther is also a forgery. (What prototypical "Smith" perpetrated this "imposture?") In this book (Chap. ix. 6-10), we find a list of the names of certain "Agagites," several of which Gesenius supposes to be of Persian origin, but which closely suggest Sanskrit etymologies, particularly those having the familiar ending *data*, "given." Thus, we have Aspatha, suggesting Asvatha (the name of the "holy fig tree" of heaven, the oriental correspondent of the Ash Ygdrasil of Norse mythology), although Gesenius suggests Asvadatta ("given by the horse" or Brahma in that form"); Aridatha, perhaps Haridatta ("given by Hari, or Vishnu, the "lotus-eyed Hari, the remover of sin"); Parmastha, perhaps Paramastha ("he who stands highest"); Poratha, perhaps Bharata ("he who should be helped"); Parshandatha, perhaps Varshandatta ("given by the rain," or the god of the rain), etc. These probable identifications are interesting in the present connection, since it is certain that the Sanskrit-reading Hindus were quite as "remote in language, religion and locality" from the Babylonians and Hebrews as were the Chaldeans and Egyptians, or as are "American and Chinese."

In spite of the plain truth of all such arguments, the author of the "estimate" article delivers himself, as follows:

"It is quite evident that 'Kolob' is used by the Prophet as the name of the greatest of all the stars ('Kokaubeam'). That is, 'Kolob' is the name of a star or a word equivalent to 'star.' Now, 'Kolob' never means 'star' in Arabic, neither has it such a meaning in any other Semitic language. It is neither Egyptian nor Semitic in the sense in which Smith used it."

The statement that this word is not Egyptian is indicated, apparently, by its construction. A Semitic affinity might be admissible, however, precisely

on the ground of its construction. When we consider that Smith's transliterations are not always exact—we have contended that they were meant to indicate the sounds of the words, rather than their spelling—as has been sufficiently indicated, we may conclude that this word might be correctly rendered 'Kalab,' a spelling closely suggesting a Semitic affinity. But, after having identified a word as Semitic, determined its derivation, meaning, etc., what nonsense it would be to say that it could not be Semitic "in the sense in which Smith used it." The misuse of a word by Smith, or anyone else—and words are habitually misused in all languages—cannot divorce it from its proper affinities. But, as a matter of fact, Smith did not misuse this word. Neither is the word used by him "as a word equivalent to star," or as a word meaning "star," any more than the word "Mars" may be taken to mean "planet." Why will a "trained orientalist" stoop to this kind of "argument?" Smith used this word precisely as the "name of the greatest of all the stars," and no otherwise. Under some conditions, this prelatical "estimate" argument might seem like an attempt to "cover up the truth," as others have been accused of doing.

In order, however, that the reader may not be deceived by any such nonsense, it seems desirable to discuss the matter. The use of an ordinary word as a proper name, for stars, persons, etc., is common. Nor does it argue that a word so used is divorced from its proper affinities. Thus, in the Hebrew text of Psalms, Proverbs and Ecclesiastes, we have the word *Kesil*, used well over sixty times in its primitive meaning of "fool," or "foolish person"—such a man as "hath no delight in understanding," etc.—and were our knowledge of Hebrew confined to these books, we might scout the idea that this word could be used as the name of a star or constellation. Yet, in Job (ix. 9 and xxxviii. 31) and Amos (v. 8), we find that precisely this thing is done. When, in the first passage, we read "canst thou \* \* \* loose the bands of Orion?" we have this very word. The constellation of Orion is called in Hebrew, *Kesil*, the "fool," referring probably to the wickedness ascribed to him in mythological story. So with the word "Kalab," or a word identical in spelling and pronunciation with it: it has been used repeatedly as a star name, or as the component of star names, among Semitic peoples from very early times. Thus, the Arabian astronomers used the word *kalab*, a "dog," and *qalab*, "heart," as a component in the names of several stars—the difference between the two words being that one begins with *Kef* ("k") and the other with *Qaf* ("q"), the latter sign being usually transliterated by "k" with a subscript dot. Thus, we have *Al Kalb al Akhbar*, "the greater dog," designating the constellation Canis Major, and *Al Kalb al Asghar*, "the lesser dog," designating the constellation Canis Minor. Three different stars, one in Cepheus, one in Hercules and the third in Ophiuchus, have been known as *Al Kalb al Rai*, "the shepherd's dog." One star, at least, the Beta of Canis Major, has been called *Al Kalb* "the dog," according to some authorities. Thus, in addition to other designations, "Brettman asserts that it also was *Al Kalb*, the dog, running in front of Sirius (the "Dog Star"), but this must have been from early times in the desert." ("Star Names," etc., R. H. Allen, N. Y., 1899, p. 129.)

In similar fashion, the Arabians also used the word *Qalb*, "heart," in star names. Thus, we have *Al Qalb al Akrab*, "the scorpion's heart," for Antares (the Alpha of Scorpio), and *Al Qalb al Asad*, "the lion's heart," for Regulus (the Alpha of Leo). The author above quoted says also of the constellation Perseus, "The Celeub, Chelenb and Chelub of the 1515 Alimagest, Alphonsine Tables, and Bayer's Uranometria, probably are from the Arabic *Kullab*, the Hero's weapon (i. e., Perseus'), although Grotius referred them to *Kalb*, a dog." (Ibid. p. 330.) He also reminds us, in discussing the name of Canis Major, that "Al Biruni quoted the *Al Kalb al Jabbar*, the 'Dog of the Giant' [one of its alternate designations] directly from the Greek conception of the figure. Similarly it was the Persian's *Kelbo Gavoro*." (pp. 407-408.) These examples suffice to show that "Kolob" (or "Kalab") or any one of several words closely like it—for the "bad transliterations," of which we have heard so much, must prevent us from conclusively determining its root and orthography—is entirely Semitic in the very sense in which Smith used it, as the name of a star.

Furthermore, such usage goes very much further back than the Arabian astronomers.

In the study of this word "Kolob" there emerges a very strong suggestion of something quite foreign to mere "invention," or even clever guesswork. Even by the admission of his critics, Smith evidently "guessed right" so often that one is nearly tempted to believe that he did not guess at all. We always come upon some interesting situation by following with this book precisely the method adopted with other books and documents. For example, we may find something of this kind by studying one passage in which "Kolob" is mentioned. This is Chap. iii. 3, and reads as follows:

"And the name of the great one is Kolob, because it is near to me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order as that upon which thou standest."

Now, had this passage been found in any other ancient work, or presumed ancient work, we should inevitably conclude that the clause, "because it is near to me," may be held to explain the relevancy of the name on the basis of its etymology. Hence, we should seek for some meaning that would seem to admit the explanation implied in the passage just quoted. Judging from the appearance and sound of this word, from the familiar suggestion in this passage in which it appears, and from the nomenclature of astronomy in all ages, we might be justified in assuming the meaning "dog" to apply to it. And this name is altogether familiar from very early times, as applied to certain stars and constellations, apparently "following" greater constellations or stars. Furthermore, it is found in name-combinations designating the star Sirius (the "Dog Star"), the largest and brightest of the fixed stars, truly the "great one," also the constellation of *Canis Major*, in Assyrian-Babylonian inscriptions, written in the native language of Abraham.

The Assyrian word for dog is *Kalbu*, which appears also as the name of the constellation *Canis Major* (the "greater dog"), and in such combinations as *Kalab-Samsi* ("Dog of the Sun"), *Kakkab Kalab-Mituti* (Star "Dog of Death") and *Kalab-Me* (Constellation *Canis Minor*?) In a learned work, "Primitive Constellations of the Greeks, Phœnicians and Babylonians," by Robert Brown, Jr., F. S. A., M. R. A. S. (London, 1899), we find the following, in the discussion of the star and constellation of the "Dog."

"In the W. A. I. ('Cuneiform Inscriptions of Western Asia') II. vi. 19, where the Accadian name is lost, we have the Assyrian equivalent *Kalab-Samsi* ('Dog-of-the-Sun'); and in the W. A. I. II. xl ix, 63, we find the *Kakkab-Likudu* ('Star Dog-of-the-Sun'). In W. A. I. II. xl ix 43, the 'star' or 'constellation' of the Dog, is said to betoken that 'forces are in the country.' *Canis Major* appears on the Euphratean boundary stone in exactly the same attitude as in our modern star maps, and on other boundary stones, e. g., those figured in W. A. I. III. xl v., the stellar Dog is a prominent object." (Vol. I., pp. 277-278.)

At another place the same author, discussing the Dog Star, writes as follows:

"It is Seirios, brightest of fixed stars, the 'star of summer, that above all others glitters bright after he has bathed in ocean' (Iliad v. 5-6), 'the star that comes forth at harvest-time, and plain seen his rays shine forth amid the host of stars, in the darkness of night,' this is the star 'which men call by name the Dog of Orion' (Iliad xxii. 26-29). Whilst the Orion-sun is blinded in the Underworld, Seirios keeps watch above his head; and, 'brightest of all,' guides him, as it were, towards the healing east. And so, when Orion becomes a constellation, Seirios attends the mighty hunter as his faithful hound. In Egypt of old, 'Sahu and Sodpit, Orion and Sirius, were the rulers of this mysterious world of night and stars,' and Sahu was a 'wild hunter' who chased 'the very gods themselves' (Maspero, 'The Dawn of Civilization,' 1894, pp. 96-97). Probably Sahu, like Orion, is a reduplication of an Euphratean original." (Ibid, pp. 255-256.)

In the last passage we may see that others than Smith have postulated an interchange of ideas, religious and mythological, between the peoples of the Euphratean region and Egypt, even though, as we are told in the present connection, these peoples (Chaldeans, and others) were "as dissimilar and remote in language, religion and locality as are today American and Chinese." It all depends upon who says a thing. But, in this same discussion we are to find

that, not only the name of a star, as used by our "translator," but also the dignity ascribed to him, was, in a very real sense, a part of oriental tradition. Thus, further:

"In Homer the Dog (of Orion), whether also a constellation or not, is certainly a single star, Seirios, in whose name Aryan and Semitic derivations coalesce. On the Aryan side he is the 'Scorcher.' \* \* \* On the Semitic side he is the 'glittering,' 'the burning one,' 'Lamp,' etc., as connected with the Phoenician 'Sirion,' a name given by them to the snow-crowned Mount Hermon (Deut. iii. 9), and with the Arabic *siraj*. \* \* \* But this [i. e., the Greek] view of the star is not Asiatic. Thus, to quote the cosmogony of Zarathustra, as related by Plutarch (*Peri Is.* xlvi), doubtless on the excellent authority of Hermippus: 'Oromazes [Ahura-Mazda] adorned the heaven with stars, and one star before all he appointed as a guard and overseer, Seirios,' as being the brightest of the fixed stars. So, in the Avesta, Tistrya (Sirius) is 'the bright and glorious star, that gives happy dwelling' (*Tir Yast*, I. ap. *Darmesteter*), and that heads the stars against the 'glooms and planets' [which latter are considered to 'walk disorderly'] arranged by Angra-Mainyu (Ahri-man, the 'Dark' or 'Hurtful' spirit, *Zad*. *Sparam* iv, 3)." (*Ibid.* pp. 275-277.)

The discussion of this book and its plates could readily be enlarged to a considerable extent; but at the present time it is necessary only to notice a few of the numerous ill-grounded criticisms made against it, with the evident intention of creating a show of strong evidence. Some of these criticisms are of such a character as to be readily discounted, as, for example that there was no such Egyptian person as the "priest of Elkanah." On reading the text, one may easily see that the author represents this priest to have had his residence in Chaldea. As seen already, the fact that he is mentioned in an alleged Egyptian book does not make him Egyptian. Also, the argument based on apparent "hopeless mixing together" of Egyptians and Chaldeans is offered for considerably more than it is worth, as may be shown later.

At one point the bishop's vicarious "estimate" rather oversteps itself in its desire to be destructive to the claims of Mr. Smith. Thus, rather confidently: "He makes the usual mistake of the common people of his time in using the word 'Pharaoh' as a proper noun." Dr. Spalding ought to be ashamed of himself for publishing such a sentence as this. This word "common" is very much misused, particularly by the class that is likely to Episcopalyze, because of its love for elegance, dignity, and tinselled pretence. As used here the word means simply the kind of people who have small education and are compelled to labor for a livelihood—Christ himself came of such a stock. It is a pleasure, therefore, to find that this childish jibe is as ill-founded in fact as several others of the bishop's most confidently used arguments. The "error" making the word Pharaoh a proper noun, apparently, is far older than Mr. Smith, or any of the "common people of his time." Thus, in the Bible we read of "Shishak King of Egypt," and of "Hiram King of Tyre," Shishak and Hiram, being, of course, proper names. We have also in several passages the expression, "Pharaoh King of Egypt" (Gen. xli, 46; Exodus vi, 11, 13, 27, 29; xiv. 8; Deut. vii, 8; xi, 3; I Kings iii, 1; ix, 16; xi, 18; II Kings xvii, 7; Isa. xxxvi, 6; Acts vii, 10). However, when men are "convinced" of the truth of this "higher criticism" fad, which makes of the Bible a mere crazy patch work of antiquated error and ignorance, we may expect to hear them state that the Bible also was written by very "common people." What a grand thing it must be to be uncommon!

Of very similar value is the attempt to apply the "canons of higher criticism" to the book itself. Thus we read that the book must have been made up by a person having the text of the King James translation before him, because it states that the Creator finished his work on the "seventh day," whereas certain older manuscripts of the Book of Genesis state that it was on the "sixth day." The assumption, of course, is that the manuscript giving "sixth" must be nearer the original reading than that giving "seventh," because older. This is a favorite argument of destructive criticism, and although tenable in many cases, cannot be made to apply here, at least with the certainty of a demonstration.

Considering the passage from the standpoint of the Hebrew text, there are several good reasons for believing that the reading "seventh" in Gen. ii, 2, is the original and proper one, in spite of the fact that it occurs in manuscripts

later than one reading "sixth." These reasons are not of a character to be readily apparent to anyone knowing the passage merely in the English translation, but derive a good show of cogency from a discussion of the original language.

In the first place the verb here used does not mean merely "ended" or "finished," as if there were about two hours' work left over to be disposed of on the morning of the seventh day. The word (*kalah*) means rather "to be complete, perfect, finished, ended, past," etc., and in no sense "to complete, to finish," etc. This is one important point to bear in mind. In the second place, the verb as here used is in causative form, having the meaning "he made, finished, ended," etc., or "he caused to be finished, ended," etc. In the third place, taken as a whole, this passage (Gen. ii. 2) furnishes an excellent example of the peculiar Hebrew construction known as "parallelism," in which the same idea is twice repeated, in somewhat different form, for the sake of emphasis. This construction is frequent in the Book of Psalms; thus, familiarly (Ps. xix 1): "The heavens declare the glory of God; the firmament sheweth his handiwork (skill)." In the present passage we have a precisely similar idea thus given twice in slightly varied form. Thus, in the Hebrew order:

"And made ended God on day the seventh work-his which he had done;

"And sabbathed he on day the seventh from all work-his which he had done."

If there is any sufficient reason for substituting "sixth" for "seventh" in the first clause of this passage, it is not manifest in the Hebrew text. Consequently, the fact that the Book of Abraham apparently follows a "more recent reading" is no argument against its antiquity, whether it be translated from Egyptian or any other language.

### What Lack We Yet?

"When Washington was President, as cold as any icicle  
He never on a railroad went, and never rode a bicycle.

"He rode his pony near and far, nor ever had an auto ride,  
Nor hung to strap of trolley car, and we all know he never lied.

"He read by no electric lamp, nor heard about the Yellowstone;  
He never licked a postage stamp, and never saw a telephone.

"His trousers ended at his knees, by wire he could not words dispatch;  
He filled his lamp with whale oil grease, and never had a match to scratch

"But in these days it's come to pass, all work is with such dashing done;  
We've all these things—but then, alas! We seem to have no Washington."

R. J. BURDETTE.



A GROUP OF MEXICAN SCHOOL CHILDREN, CONCHO,  
ARIZONA

## Washington

We see his presence in the bloom, we see his shadow in the sere;  
The lamps of his high deeds illume each dawning day and fading year.  
No vanished pathways of the Eld, no vistas of the coming Time  
That his calm face have not beheld;—son of each christened land and  
clime,

A beacon of uncharted wastes, he stands, an emblem of the light  
Which dimly plods or, glowing, hastens to lift earth's nations from the  
Night;—  
To guide them to the final Goal (whether of seen or hidden ken)  
Toward which, throughout Time's umpired dole have swept the count-  
less steps of men.

For Freedom lit her brightest flame upon the altar of his life;  
Linked with her elemental name is his, who through a decade's strife  
Guarded a mighty Nation's birth—dream of the Ages' seers and bards—  
Wherein the shackled sons of earth might gather up forbidden shards

Of Right and Reason in their hands—and, welding with unfearing  
heart

And sight unfettered with old bands of sceptered ruling, build in part  
A Temple for Life's highest Song,—in its first fulness understood,  
When He who 'midst the selfish throng lifted the note of Brotherhood.

But clear as rose that silver key in the near season of His life,  
So faintly breathed its minstrelsy through discords of the Human  
Strife

That hardly had the centuries kept more than an echo of its theme,  
Though fettered hearts in secret wept at memory of the vanished  
dream.

Yet, still persistent through the years, stifled but true the Echo rang,  
A butt of Bigots and of Peers—till from the sands of Life there sprang  
An oasis—an hour apart from all the jaded ways of Time—  
When first a New World's soundless Mart caught murmurs of the  
ancient Rhyme—

And a new strain—of Freedom—twain born of one Mother—Love;  
both set

To down twin Greeds of Power and Gain with blood of age-long mur-  
ders wet.

And slowly though their cadence came through old-world dissonance  
which grew

To weight the sphere whose glad acclaim was tuned to herald stand-  
ards new—

Yet it won volume, and at last through Revolution's sacred din  
It rose, a conquering trumpet-blast, to usher long-lost visions in.  
And as a Figure for its flight—a human Emblem of its Lay—  
It chanted by unquestioned right him who had won its greatest Day.

No Emblem else so fitly planned, so nourished by the soil of Chance  
Or fashioned by Direction's hand to meet the probe of History's lance.  
For whilst he dwelt, a simple youth, amid the common ways of men,  
Staunch honor and unswerving truth made him a mark of widening  
ken.

Born, nourished, guarded for the Cause through which his splendid  
manhood grew—

No slip of fate nor aim of laws could pierce his heaven-made armor  
through

Till the high mission was achieved for which the soul of Earth had  
sighed,

A land made free for hearts retrieved, where Liberty might safely bide.

When through the tangled wilderness he pushed, a courier in the race  
Of hostile Powers—met in stress of struggle for the widening space  
Of western borders—countless ills threatened his pathway; unseen lure  
Of beast and savage; poisoned rills; sly perils which the swamps im-  
mure.

But these, nor all the hungry darts which met him in the open fray—  
Bullets nor balls—nor sullen smarts which his high eminence made  
prey—

Bold treason, nor the lesser stings of comrades' murmurs in the dark,  
Thick buzzing of those insect wings which gather to a lustrous mark;

Outnumbering armies, fortressed hosts, nor bar of turbid river-tide,  
Could hold the bluster of their boasts against his patient, conquering  
stride.

Serene, undaunted to the end, he gave to Earth its ancient Dream;—  
Then, simply sought Life's quiet trend, content with its sequestered  
beam.

Checking the first, impassioned fling of praise and glory which erstwhile  
taile'd him in vain the Nation's king—he heeded, with a tender smile,  
The young Republic's clinging hold—even as a father—and in arms  
As gentle as they had been bold—sheltered its dawning Life from  
harms.

Always his memory must soar above the mark mere glory gave  
As Father, Friend, Wise Counselor, with heart to love, and hand to  
save.

JOSEPHINE SPENCER.

## Men who have Done Things

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BY JOHN HENRY EVANS

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### XIV—Horace G. Whitney

*Who Believes that Every Business Man, in Order to Divert His Thoughts from Desk and Office Cares, Should Have an Alternate Employment—a Fad if Need Be*

In a recent issue of the *Dramatic Mirror* of New York some space was given to Mr. Horace G. Whitney, with an excellent cut of him. This complimentary notice of a Utah man, in the leading dramatic journal of America, especially since it came unsolicited, serves to call the attention of our home people to a personality among us whose life furnishes a splendid lesson for our youth.

The *Mirror* wants to know what is to be thought of a "dramatic critic who spends his spare time being a director in two banks, treasurer of two sugar companies operating some six or eight factories, and into the bargain, general manager of the most powerful newspaper in three states!" That, of course, is because "in New York a dramatic reviewer considers being a dramatic reviewer a day's work."

This is rather extraordinary, when you stop to think of it. For here is a man who takes up music and the drama merely because he finds in them a diversion from his office cares, and yet is thought of sufficient importance in this mere avocation to be hunted up by a great eastern technical magazine, and to be classed, by experts, among the conspicuous critics in the country. One is led to ask what this man is doing in his vocation, his major calling. But of that presently.

Let it be borne in mind, to begin with, that music and the drama are two things, not one. Rarely does the musical critic know anything of the play, and rarely does the dramatic reviewer presume to criticise music. Yet Mr. Whitney has attained considerable fame in both capacities, and that, too, while he has been doing full time in another department of activity.

In each of these diversions he has done characteristically good work.

Of music he has always been an ardent devotee. This love he inherited from a father who was himself a considerable figure among early Utah actors and musicians. His big brother, Orson F. Whitney, taught him the flute. He studied music with Pro-

fessor Careless, was secretary of the Tabernacle choir under him, and taught a class of young men for about two years. There is a story about that music class, which I shall tell later for another purpose. After this he aided in the organization of the old Philharmonic Society, which brought out "Pinafore." Also he was one of the founders of the Salt Lake Opera Company, and of the Salt Lake Symphony Orchestra. For thirty-five years now he has conducted the Eighteenth Ward choir. Then, too, he has for several years covered the most important musical events of the city for the *Deseret News*, and, after a great deal of correspondence with choir leaders, selected material for the publication of the work called "Temple Anthems," which has run through a first edition and a second part of which is to be published soon. Meantime he has composed music, the "Classmate's Song," in the Sunday School "Song Book," being the best known.

As for his work in the way of dramatic criticism, attention to a few things must suffice. He has always been interested in the drama. It was largely through him that such stars as Maude Adams and Sallie Fisher got their first opportunities before the foot-lights. One of the possessions of which Mr. Whitney is proud is a receipt for seven dollars and a half signed by Maude Adams. It represents the amount which he paid her for singing a couple of songs between the acts of "Divorce." According to the *Mirror*, Mr. Whitney "is personally acquainted with more actors of national prominence than any other critic in the country except, perhaps, two in New York and two in Chicago." The fourteen years—from 1880 to 1894—during which he was the mainstay of the old Home Dramatic Club, he still reckons as the most stressful as well as the most interesting of his dramatic experiences. "He conducts a theatrical and musical column," says the writer in the *Mirror*, "that is both authoritative and skilfully written. Incidentally, he has done more



HORACE G. WHITNEY

Business Manager, Dramatic and Musical Editor, of the *Deseret News*, whose busy career was recently featured in the New York *Dramatic Mirror*.

for the development and encouragement of theatrical and artistic taste in the West than any other man I know." His dramatic criticisms are always judicious, independent, and fearless.

But, as already stated, this love for the drama and for music finds expression only in an avocation, an alternate employment, used simply as a diversion from the cares of the office desk. It is with his main employment, his vocation, that we are chiefly concerned here.

Work—tireless, planful work! That is what Horace G. Whitney stands for. No one who knows him will dispute this statement, and no one who does not know him, but who reads a list of the things he does, will be inclined to question it. He believes that no young man should beguile himself with the hope of getting through the world without work, and a great deal of it. Moreover, he has practiced all his life exactly what he preaches, as every one knows.

The *Mirror* underestimates the amount of work done by Mr. Whitney in his "spare time." He is secretary and treasurer of one sugar company operating seven factories; he is secretary of the Home Fire Insurance Company; he is a director in the Bank of Monroe, the Bank of Garland, the Utah State National Bank, and the Deseret National Bank of Salt Lake City; he is a director also in the Utah Hotel Operating Company, and in the Heber J. Grant Company; secretary and treasurer of the Sugar Townsite Company and the Sugar Improvement Company; a member of the publicity bureau of the Commercial Club of Salt Lake City; and, finally, he is the general manager of the *Deseret News*. A long catalogue, this, which ought to keep any man busy, without leaving him time for the work done elsewhere by one or two professionals!

This last position, of course, demands and receives the major part of Mr. Whitney's time. To this place he was called on a special mission by the late President Lorenzo Snow. "Haven't you a vacancy in the heart of China?" he asked the President, when he was invited to come to the Beehive House to talk matters over. Nor was this a mere metaphor. He meant it. Observing the depressed look on Mr. Whitney's face, President Snow deemed it necessary to hold out a pabulum. "Make this business develop until these quarters become too small for the *Deseret News*," the President said, "and I promise that you shall have a home worthy of the paper." This is the explanation, known only to a few persons, for the fact that the *News* has its present quarters, one of the most substantial and artistic structures in Salt Lake City.

If ever Horace G. Whitney's capacity for work was called for, it was to accomplish this gigantic task. For, without blaming

any one for the circumstances under which the *News* operated at this time, the condition of the paper was not such as to provoke the envy of the then more prosperous dailies in the State. It was housed in the old adobe building on the present site of the Hotel Utah, where the wind would literally be howling at all hours—a place of unbelievable inappropriateness for a newspaper. The patronage of the paper had fallen off incredibly, too. Besides, and of necessity, the pay of the very employees was in arrears. And, if something had not been done at this time by the Church, most probably the *Deseret News* would have gone out of business. It was his work on the old *Salt Lake Herald*, very likely coupled with his well-known ability in other respects, that had suggested Mr. Whitney as the best man to take hold of the paper at this juncture. That daily he had lifted from a yearly deficit basis to a yearly dividend-paying basis.

It was the understanding that, if necessary, Mr. Whitney might draw on the Church by way of a loan, and a fund was actually set apart for this purpose. But it was never drawn upon. From the first, the new manager made the business pay for itself. The first year, in fact, he handed over to the Church a good-sized check as the result of his management. It is only fair to state, however, that Charles W. Penrose re-entered the service of the *News* at this time, and that Mr. Whitney was surrounded by a corps of workers whom the new situation heartened to set forth their best efforts.

To run a great daily, under the most favorable conditions, requires a large capacity for work. This Mr. Whitney possesses in a very high degree. There is the matter of establishing the standard of the paper. The standard of the *News* is among the best in the newspaper world. The *News* might easily enlarge its circulation by many thousands if it included certain morally objectionable features which it now refuses to admit. It might also increase materially its monthly income if it opened its columns to the liquor and tobacco interests. Now, the fixing of a progressing standard for the paper alone requires a great deal of attention to the best newspaper thought of the day. And then there is the matter of purchasing the supplies, employing the working force, the filling of so many columns in so much time, the getting of subscriptions and advertising, the keeping and collecting of accounts, and a hundred and one other things. To be sure, Mr. Whitney does not attend to all these details himself. That would be a physical impossibility. But some of the men about him tell me that he knows all that is going on in every department. All the lines radiate into every quarter from his hands. Besides this, I am told that he does the work of a full reporter for the *News*. And this I can easily believe. For he writes the principal

dramatic criticisms and covers the chief musical events of the city. Occasionally, too, he writes news items. And all this, mind you, does not include his duties as secretary, treasurer, and director for other business interests. There can be no two opinions, therefore, that Horace G. Whitney has a large capacity for work.

But the capacity for enormous work like this implies a power of dispatching work. Often the difference between two given men lies in the fact, not that they have the same amount of work to do, but rather that they dispose of it in different ways. Or, rather, the one disposes of it, and the other does not. The secret lies partly in the magical words,—system, order. These have a way of putting work behind the worker, instead of piling it up before him.

How does Mr. Whitney manage to do so much?

In the first place, he is a natural worker. He loves it. He is unhappy unless he is at work of some kind. And he likes to see others work. In that music class I spoke of, a while back, he made the twenty boys work so thoroughly at music that, at the end of two years only one out of the number was left; but that one, by sheer dint of toil was turned into one of the best readers of vocal music in the city. And this is Mr. Whitney's way in everything. He is, in short, what every one knows as a hard worker.

Then, in the second place, he has an unusual memory. They tell me around the office that he never forgets anything. "How about such-and-such a matter?" he will ask one of the force. Maybe it is a detail that he mentioned to him last week or last month, and that the person whose duty it was to look after it has forgotten entirely. This naturally good memory is doubtless aided by a habit he has of setting everything down on paper at the time as a sort of jog to the retentive faculty—the habit, in fact, of trusting as little as possible to the memory.

Finally, Mr. Whitney possesses a highly cultivated sense of order and system. He classifies his work. Some of his duties are commercial, some newspaper, and some dramatic and musical. These each have certain hours. He has certain days in stated periods on which the heads of departments make reports and submit figures. Once a month there is a cleaning up with all the world. Then again, he devotes certain hours to sugar, insurance, and bank duties. He applies in his life, too, that excellent motto, "Do it now!" "Never postpone, if possible," is another of his maxims, and "Clean up as you go along," is another. On his desk you will find any time two classes of work either done or ready to be done. One is work that must be attended to now, and the other work that may go till tomorrow or next week. As an instance of his application of the do-it-now rule, when I stepped into his office the other day he was in the act of dictating a news

item which he had a few moments before obtained from a man on the street, and yet that item was not to go into the paper till two days after that.

Let me repeat, then: The life of Horace G. Whitney represents, first of all, untiring work—work of the same driving, compelling force as confronts most business men, but that calls for unusual alertness and vitality and system. But it also represents what is extremely rare—a side employment which serves as a, profitable and pleasing distraction from the worries of the daily routine. In these days when the matter of success in any calling seems to demand all of a man's effort, and threatens meanwhile to worry him into the grave before his time, it is no small thing to have adopted early in life such a philosophical plan. But Mr. Whitney is bound to reap the harvest of such a life in better health, mental and physical, not to speak of a breadth of view he could not have attained in any other way.

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Elder Alvin R. Christopherson, Aarhus, Denmark, November 8: "The Aarhus branch choir is under the direction of Elder Stanley A. Rasmussen. It is doing a great work in attracting strangers to our meetings, thus helping to advance the work of the Lord. Last winter



we sang in several lodges in this city, and were in this way enabled to remove much prejudice and bear testimony to the truthfulness of the gospel to many. We have received invitations to sing in several lodges this winter. In this manner we hope to bear our testimony to the restoration of the gospel through the Prophet Joseph Smith.

## Joseph Smith as Educator

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BY PROF. ALFRED OSMOND, HEAD OF ENGLISH DEPARTMENT OF THE  
BRIGHAM YOUNG UNIVERSITY

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### II.

Intelligence also suggests that in the process of becoming saved one is to obtain knowledge from all available sources. The ultimate source of all knowledge is God. Joseph Smith began his career as an educator by obtaining knowledge direct from this ultimate source. No Christian should question the authority of knowledge obtained from God. The question as to whether or not Joseph Smith had actually access to this ultimate source of knowledge is best answered in the character of his teachings. If the glory of God is not intelligence, what is it? Does any human being know that the soul of man is not immortal? If it is immortal, can it live the larger life without regarding this life as a preparatory state for something higher, nobler, better, purer than the preparatory state can give? If man is saved faster than he gains intelligence, how is it done? Is his natural nature suddenly wrenched from its mortal moorings and transformed at once into a state of spiritual exaltation? How could this be? Does not the change involve the secret, silent activity of all the conditions of growth? It seems to me that nothing short of dense ignorance or moral depravity could lead any one to believe that man could be saved faster than he gains intelligence. This doctrine was revealed by God and taught by a true prophet. But this is not all. It finds its ultimate justification in the valid experience of human life, and in the fundamental laws of human thought.

The process of becoming saved is so complex that the candidate for salvation should have access to all available sources of knowledge. Joseph Smith taught that the candidate for salvation should obtain knowledge from every available source.

The Lord speaks through Joseph Smith as follows: "And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people." (Doc. and Cov. 90:15.) "And verily I say unto you that it is my will that you should hasten to translate my scripture and to obtain a knowledge of history, and of countries, and of kingdoms, the laws of God and man, and all this for the salvation of Zion." (Doc. and Cov. 93:53.)

Good books are of inestimable value to the candidate for

salvation. Milton tells us that a man who destroys a good book commits a kind of murder, because the book contains the spiritual essence of its author, and is not subjected to the natural laws of change and death. If these passages that I have quoted do not lay the foundation for a broad and liberal education, it is impossible to establish such a foundation. The learner has been directed to the path that leads to eternal life. The nature of the process of becoming saved has been carefully explained. To encourage him to be studious and patient, he has been told that his salvation depends on the progress that he makes in his studies. He has been given access to all available sources of knowledge, and has even been commanded to gather information from every possible source.

### III.

It requires a life-time to obtain an education such as I have described. Getting an education is identical with becoming saved. Those who "endure to the end" are to be saved. It is true that in one sense we begin mortal life in a saved condition. The little child is guiltless. Condemnation presents no claim against innocence. But as children begin to understand the difference between right and wrong, they begin to be lost to the extent that they yield to the wrong.

The saving process should, therefore, be introduced early in life, that the disasters of sin may be avoided. It is much easier to avoid sin than to subdue it after it has made so many great conquests over the human soul. Joseph Smith understood this and explained that the saving process should begin early in the life of a child.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and of the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents." (Doc. and Cov. 68:25.)

"And again, you shall be ordained to assist my servant Oliver Cowdery to do the works of printing, and of selecting, and writing books for schools in this Church that little children also may receive instructions before me as is pleasing unto me." (Doc. and Cov. 55:4.)

Parents are thus made responsible, as they certainly should be, for the proper training of their children. As soon as they manifest the capacity to obtain knowledge, instruction that will lead them to eternal life should be given. The introduction to the process of becoming saved is plain and simple: faith in God and His Son Jesus Christ, repentance of sins, etc.

Had Joseph Smith neglected to provide ample means for the education of children, his system would have been very incomplete. Had he placed more emphasis on the study of history, language, geography, etc., than on the elementary conditions of obtaining divine knowledge, he would have simply followed well established precedents. Having, however, established a proper foundation, he goes on to explain that his students must be conducted into all the fields of knowledge. They are not to be so captivated with the beauty and dignity of the spiritual idea as to become impracticable. On the other hand, his system provides that the justification of the practical is found in its inestimable contributions to the ideal. His students are not to be seduced by the wealth and splendor of the means of life.

As they move with firm and unfaltering step toward their worthy ideal, they are becoming great, because they are becoming strong and pure and brave. They feel it incumbent upon them to live the very best life that they are capable by nature of living. This life gives due attention to the law of self-preservation, but it also recognizes the fact that self-sacrifice is a higher law—that self-sacrifice is really an ideal form of self-preservation. They are very careful to put the emphasis on the higher law. Selfishness impoverishes the soul, but self-sacrifice adorns it with the wealth of celestial glory and immortal life. If they understand the educational system of their great teacher, they know that giving cannot impoverish the soul. Giving is an ideal form of receiving. Not in the sense that you give something now that impoverishes you, but that in time God rewards you for your generosity by giving you something more valuable. This may be one effect of generous giving, but the vital point in the process is that generous giving involves the exercise of one of the noblest activities of one's nature, and spiritual growth is the reward.

One of the greatest incentives to learning that has ever been given to man is found in the following promise:

“Whatever principles of intelligence are attained in this life will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come.” (Doc. and Cov. 130:18, 19.)

Many will doubt the validity of this promise. This fact, however, does not decrease its value. This is an age of scepticism. I am convinced, however, that most people still believe in the immortality of the soul. If the soul is immortal, why should it seem strange that knowledge is eternal? An immortality that does not involve memory can hardly be real; it certainly cannot be of any value. I must remember that I am I, in order to get the benefit of my experiences and to recognize my friends. It is true that

there has been a lapse of memory in my transformation from the pre-existent state to the present one; but, even in this case, I have no reason to believe that I shall never be able to recall the experiences of my pre-existent state. They even come to me now in my best moments. It is true that their forms are shadowy and vague, but this is because they are spiritual experiences. I feel certain that some day they will come back to me in all the splendor and vividness of their native glory. But in the resurrection why should I remember who I am, and still forget what I am? Those principles that I have learned are no longer separate, abstract principles. They are wrought into the fibres of my constitutional life. Those actual experiences are no longer isolated facts. They have become part of my structural self. When I rise from the couch on which I took my long and peaceful sleep of death, I must come forth with my knowledge and experience with me.

I blame no man for having rational doubts. The justification of doubt is found in the fact that false doctrines as well as true ones are presented to the mind. Doubt may be so used that it becomes an instrument of service in separating the false from the true. It does no one any good to believe that which is not true. This is, in fact, an understatement. It does positive injury. We should remember, however, that it does no man any good to doubt the truth. There is a God. I, of course, understand that the fact is not established by my statement. But my knowledge that there is a God helps me, because, as a matter of fact, there is a God. The soul is immortal. Knowledge is eternal. Joseph Smith taught these principles. When one comes to know that they are true, they make contributions of inestimable value to life. According to this doctrine, my learning is of eternal value to me. It teaches me how to live before I die. But as I am to live after the resurrection, it teaches me how to live in that future state of existence.

In the light of the ideal that I have defined in this paper, I cannot excuse the ignorance of an educator. I expect the teacher to make his instructions practical; but, if he loses sight of my ideal, I shall dismiss him from service. The man who is educated in the way that I have indicated he should be, will be strong in the hour of temptation, and valiant on the great battlefield of life. He not only believes that God exists, but he loves him and trusts him. He is, in short, a practical idealist, and his capacity for service is not impoverished by imperfect vision or sordid desires.

#### IV.

An adequate system of education must provide a proper form of government. Modern educators have made a great improvement in methods of instruction. The question of government,

however, is still unsolved in many of the great schools of our country. If the system of education established by Joseph Smith has the internal harmony and external comprehensiveness that I have claimed for it, it must have something authoritative to say on this important subject. An evasion of the question would indicate moral weakness and cowardice. A false step here would impoverish the utility of the whole system. This is true, because there is nothing in this life more important than government. The monarchical form of government is not the ideal type. The aristocratic type seems to suggest improvement, but it is a mere make-shift at best. When we come to the popular forms of Republicanism and Democracy, we hastily conclude that these must be ideal types of government, because the source of authority is with the people, and the majority are always in power. But the question of how the people are governed is far more important than the question of who is to govern. If government officials are just and intelligent, the question of numbers is to be determined by the amount of work to be done:

While it is perfectly true that some of our social and civil interests must be under the direction of these institutions of government, the ideal form is not found in any of the types named. The ideal form of government is self-government. Home government does very well, but it improves in form as it becomes centralized into self-government. When Joseph Smith was asked how he governed his people so successfully, he simply said, "I teach them correct principles, and let them govern themselves."

It is amusing to hear strangers attempt to account for the unity of the Latter-day Saints. They dislike to admit that the leaders of the Church are intelligent, but they are forced to do so in order to explain the conditions. The leaders are imposters and the people are sincere, but ignorant, these critics say. The people, however, love their leaders and are not easily deceived by others. It is strange, indeed, that such mechanical explanations should satisfy any one who has sufficient mentality to trace ordinary effects to their actual causes. The true explanation is that in the gospel of Christ men are always taught correct principles and commanded to govern themselves.

Why should I not have the government of myself in my own hands? Am I not better able to attend to this matter than any one else? Even if some one could govern me better than I can govern myself, it is a sin to put me out of employment. The serious business of my life is to govern myself, and I can never amount to much in this world or any other until I learn the art of self-government. A man who can govern himself, and is willing to do so, is entitled to all the liberty that he needs in the educational process of becoming saved. Just as fast as the child shows the capacity and inclination to govern himself, the restraints of protection

should be removed that he may assume personal responsibility for the conduct of his life.

This principle of government taught by Joseph Smith is in harmony with all his other educational principles. The gospel itself is a "perfect law of liberty." Restraints are not placed upon men who have the capacity and the desire to do good. They themselves have a delicate sense of propriety and do not require artificial and unnatural means to keep them in the line of right conduct. Joseph Smith understood this. His system of education is both practical and ideal. It regards the whole world as a university of life. The faithful student in this school is destined to become, in the best sense of the word, an eminent scholar, and to be crowned with celestial glory and immortal life.

PROVO, UTAH

(THE END)

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### **"It is Well"**

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(Said to be the last words of George Washington)

"Just there, within the shadows, beyond the billows' swell,  
 There is the city Golden; O it is well, is well.  
 My soul is trembling, wavers, but angel voices tell  
 That joy waits in the city, O it is well, is well.  
 My God dwells in the city; all earthly things, farewell.  
 Hold fast my hand, my Father, O it is well, is well."

Columbia, blessings wait thee, though tolls the funeral knell,  
 The Country's Father leaves thee, yet it is well, is well.  
 A noble life was ended, whose work strong deeds impel;  
 A people bowed in sorrow, yet, it is well, is well.  
 America, grand nation, the land where patriots dwell  
 Who bought with blood its glory, O it is well, is well.

Thy flag so honor-blazoned, shall Freedom's gift compel,  
 Long float the Starry Emblem, O it is well, is well.  
 Do not forget Jehovah; thy songs of praise ne'er quell,  
 But fear the God of Battles, for then it shall be well.  
 Love Truth, thy standard mighty, and sing through glade and dell,  
 "One flag floats proudly o'er us; O it is well, is well."

The centuries in passing shall ring on Freedom's bell  
 "Protection to all people, O it is well, is well."  
 May this day be remembered, and other days excel;  
 'Tis great among the greatest, O it is well, is well.  
 Our Washington we honor, our patriot general,  
 Revered of all the ages, O it is well, is well.

LYDIA D. ALDER

# Hebrew Idioms and Analogies in the Book of Mormon

BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE MILLENNIAL STAR

## II

### 2. *Concerning the Use of the Hebrew Conjunction for "and."*

"The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them together by means of the simple conjunction *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves. The conjunction *and* may accordingly be employed not only where we would use *and*, but before an *adversative clause*."—Green's *Heb. Gram.*, par. 287. ("Adversative" is italicised by the writer.)

Following these statements, the professor cites an example from Gen. 2:16, 17,—"of every tree thou mayest eat, but of the tree of the knowledge," etc.

If, now, we substitute "and" instead of "but" in this passage, the meaning of what has just been said respecting the use of *and* to connect an adversative clause, will become apparent to our youngest readers. The two clauses will then seem joined together in an unusual, or strange, manner. Let us read them in full thus: "Of every tree of the garden, thou mayest freely eat; and of the tree of the knowledge of good and evil, thou shalt not eat of it." The connecting of clauses in this manner by a word which expresses the relation of addition where that of subtraction or of opposition is involved, is something wholly foreign to English modes of thought or form of expression. It may be denominated a Hebraism of the first water. This double-duty service which the ancient Jews required of their conjunction for *and* accounts in some measure for the frequent occurrence of this word in the Bible. We are all sufficiently familiar with the text of that book to make it unnecessary to quote any passages to recall to mind the fact that it occurs and recurs in some portions of it with great frequency. Readers of the Book of Mormon have all doubtless observed that it, also, is characterized in the same manner. Its great plainness depends largely upon the abundant use which was made of this familiar connective. This latter statement is based on a superficial view of the matter, however, since it does not point

out the real reason why the Book of Mormon is plain and, in general, easily understood; and so it is supplemented by another which does hit the mark, namely: that the writers of the Nephite records, as they came from first hands, compelled by the characteristics of Jewish minds to eschew the involution of sentences and intricate forms for the expression of their thoughts, found themselves bound to the necessity of having frequent resort to the use of their conjunction for *and*, and so we find their writings abounding with it, plainness and simplicity naturally a resultant. These observations relating to what Prof. Greene states in the first portion of the foregoing quotation from his grammar, seemed to fall into place here quite conveniently, and we shall now resume remarks which are more closely connected with the matter in hand where this digression occurred.

We have seen that the Biblical writers sometimes employed the conjunction *and* to connect adversative clauses—a very marked transgression against English usage—nevertheless, the English Book of Mormon is chargeable with the same want of conformity to our idiom, and the fault, if such it be, is often repeated. One example is found in I Nep. 16:2, where it is written: “I said unto them, that I knew I had spoken hard things against the wicked; and [but] the righteous have I justified.” Others occur as follows: “And he raiseth up a righteous nation, and [but] destroyeth the nations of the wicked. And he leadeth away the righteous into precious lands; and [but] the wicked he destroyeth.”—I Nep. 17:37, 38. “Behold, here are our weapons of war; we will deliver them up unto you, and [but] we will not suffer ourselves to take an oath, \* \* which \* \* we shall break.”—Al. 44:8. “And the law is given unto men. And [but] by the law no flesh is justified.”—II Nep. 2:5. “Many shall be afflicted in the flesh, and [but] shall not be suffered to perish.”—II Nep. 6:11. “There is nothing which is good, save it comes from the Lord, and [but] that which is evil cometh from the devil.”—Om. 1:25. “ \* \* For ye have said that ye teach the law of Moses. And [but] what know ye concerning the law of Moses?”—Mos. 12:31.

For additional examples see II Nep. 2:7; 6:14; 9:25, 30; 28:28; 30:10; Jac. 5:18, 32, 65, 69, 77; 6:4; 7:7; Enos 1:22; Mos. 2:8, 13; 9:19; 18:34; 19:8, 21; I Nep. 17:48, and often elsewhere.

A few of the passages cited begin with “and,” which should be “but,” according to the English idiom, and, of course, the connection must be made with the preceding verse or verses.

### 3. *Concerning the Use of “and” for “or.”*

Not only did the ancient Hebrews make frequent use of “and”

for "but," but they also employed it sometimes where the sense requires the disjunctive "or." The failure to recognize this fact occasions difficulty in some cases in the interpretation of scripture, or gives a meaning which is contrary to the law of God or impossible according to natural principles. Thus, as violating the law of God against the offering of human sacrifices, the account given in the Bible concerning the vow made by Jephtha, and its fulfilment in the person of his own daughter, supplies a case in point; for many contend that the reading justifies the conclusion that she was slain as an offering to the Almighty. Destructive, however, of this horrible supposition, is Dr. Hale's exposition of the meaning of Jephtha's vow and the manner of its fulfilment. He says:

"When Jephthah went forth to battle against the Ammonites, he vowed a vow unto the Lord, and said, If thou wilt surely give the children of Ammon into my hand, then it shall be that whatsoever cometh out of the doors of my house to meet me, when I return in peace from the children of Ammon, *shall either be the Lord's, or I will offer it up for a burnt offering.*"—(Jud. 11:30, 31.) According to this rendering of the two conjunctions *vau*, in the last clause 'either,' 'or,' (which is justified by the Hebrew idiom; thus, 'He that curseth his father *and* his mother,' (Ex. 21:17,) is necessarily rendered disjunctively, 'His father *or* his mother,' by the Septuagint, Vulgate, Chaldee, and English, confirmed by Mat. 15:4, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively, the vow consisted of two parts: (1) That what *person* soever met him should be *the Lord's*, or be dedicated to his service; and, (2) That what *beast* soever met him, if *clean*, should be offered up for a *burnt offering* unto the Lord."—(Clarke's Commentary,—Judg. 11:40.)

The interpretation thus given to Jephtha's vow and the manner of its fulfilment, is perfectly consistent with the character of God, and with his law which made provision for the consecration of either men or women to his service. This harmony is effected by simply observing the use which the ancient Hebrews sometimes made of a copulative conjunction instead of one having a disjunctive meaning. Respecting the other example given by Dr. Hale's, the original, if understood according to the English meaning of "and", would require that the punishment (death) could not be inflicted on a culprit unless he should curse both his parents, while, we may be sure, the penalty would be incurred if either his father or his mother should be cursed by him.

#### BOOK OF MORMON EXAMPLES

Instances in which "and" is used for "or" in the Book of Mormon are quite numerous; but only some of those which manifest most plainly a disjunctive sense shall be submitted. "Now they had sworn in their hearts that they would return to the land of Nephi, and if their wives and their children were slain, \* \*

that they would seek revenge, and [or] also perish with them."—Mos. 19:19.

Doubtless, since the love of life is strong in all human beings, these men swore only to seek revenge; for who can think that they would not have saved their own lives, if they could, after effecting the revenge they sought?

"If they be good, to the resurrection of endless life and happiness, and [or] if they be evil to the resurrection of endless damnation."—Mos. 16:11.

"But this much I tell you; what you do with me after this, shall be a type and [or] a shadow of things which are to come."—Mos. 13:10.

"Wo unto them that turn aside the just for a thing of naught, and [or] revile against that which is good, and say that it is of no worth."—II Nep. 28:16.

What they thus say is not at all applicable to the first clause, and so a disjunctive should separate the second one from it. "But Alma, with his guards, contended with the guards of the king of the Lamanites, until he slew, and [or] drove them back."—(Al. 2:33.) To drive the slain back is not possible; but by interpreting "and" in the sense of "or", according to the Hebrew idiom, this text presents no difficulty. "And again I ask, were the bands of death broken, and [or] the chains of hell, \* \* were they loosed? I say unto you, yea, they were loosed, and their souls did expand."—(Al. 5:9.) The answer here given can refer only to the loosing of the chains of hell, and the disjunctive "or" is the proper English connection.

"They durst not lay their hands on Aaron and [or] his brethren."—Al. 22:20.

"Moroni being in the course of the march, therefore Jacob was determined to slay them, and [or] cut his way through to the city of Mulek."—Al. 52:34.

"And he denieth none that come unto him, black and [or] white, bond and [or] free, male and [or] female."—II Nep. 26:33. "None" in this text has its usual signification of "no one" and unless the Hebrew idiom being illustrated is made to apply in this case, the meaning of the passage is that God will deny no one, let him or her be black and white, bond and free, or male and female. There are creatures who make texts like the one just passed upon—texts that are not constructed according to our idiom—subjects for ridicule, and, by holding them forth to the derision of the unthinking masses, bring contempt in some degree upon the Book of Mormon, though what is thus often ridiculed through ignorance is simply a testimony, or testimonies, that that book was written by Hebrews.

The conjunction "and" is also made to do service instead of

"for" in II Nep. 25:29. "And now, behold, I say unto you, that the right way is to believe in Christ, and deny him not, and [for] Christ is the holy one of Israel." So also for "while," as, "And those men again stood to scatter their flocks; but Ammon said unto his brethren, encircle the flocks round about that they flee not; and [while] I go and contend with these men."—Alma 17:33. The writer has at hand no Biblical references showing a corresponding use of "and" for "while" and "for," but these examples serve to illustrate the Hebraic practice—often repeated—of uniting propositions together by "and" instead of some more appropriate connective.

#### 4. *Concerning the Use of "and" for "when."*

The Hebrew conjunction for "and" may also be used before a clause expressing a co-existing act or condition, as, "Noah was six hundred years old, and [i. e. when] the flood was upon the earth."—Gen. 7:6.—*Heb. Gram.*, par. 287:1.

#### BOOK OF MORMON ILLUSTRATIONS:

"And it came to pass that they were about to return to the land of Nephi, and [when] they met the men of Gideon."—Mos. 19:22.

"And Gideon pursued after him, and was about to get upon the tower to slay the king, and [when] the king cast his eyes round about towards the land of Shemlon."—Mos. 19:6.

"And it came to pass that a long time had passed away, and [when] the Lord of the vineyard said unto his servant."—Jacob 5:29.

Nothing further shall at present be remarked concerning the uses which the Book of Mormon makes of the conjunction "and." Sufficient, and more, has already been brought forth to manifest that in this respect that book is far more Hebraic than English. It employs this conjunction in various constructions which the idiom of our language does not provide for, or directly antagonizes.

(TO BE CONTINUED)

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### The Most Perfect

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You may sing of great pretensions,  
 Or of bards and poets grand;  
 Of great men with great inventions,  
 Whom we honor in the land.  
 But the being most perfected,  
 Through the ages as they roll,  
 Is the life that is protected  
 With a chaste and moral soul.

## WHERE FLOWERS GREW

Thou sayst, O love, that into azure breaks  
The blossom  
Where we sat beneath the oak,  
Where in low whispers  
We our passion spoke,  
That there the earth the hue of heaven takes  
And yet more sacred now that place it makes,  
That while the ancient stillness  
No voice broke,  
Alone  
Thou didst a vanished hour invoke  
Wishing those moments back  
For both our sakes!

Were those dreams rich in memories and hope

Amid that beauty  
Held so near the skies?

My thanks that I did share once more  
Those hours,  
Whilst crept the twilight  
Up the mountain slope!  
How sweet a thought, mine, in thy question lies

"Was it our loves  
That blossomed  
Into flowers?"

— Alfred Lambourne

1900  
P. L. L.

## In Honor of President Joseph F. Smith

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On December 17, last, the General Board of the Y. M. M. I. A., with the General Board of the Y. L. M. I. A. as their guests, met at the Beehive House, in honor of President Joseph F. Smith, their General Superintendent, commemorating his 75th anniversary, November 13, 1913. They presented him with a beautiful official badge of the Mutual Improvement Associations. The resolution deciding this action was made in November, but the badge was not completed until the date of presentation. In connection with the reception and presentation, an interesting program of addresses and music was given, followed by a social and refreshments. Elder B. H. Roberts officiated as master of ceremonies. President Francis M. Lyman offered prayer. Speeches were made by Dr. George H. Brimhall, President Martha H. Tingey of the Y. L. M. I. A., and Junius F. Wells, who is the oldest in membership of the General Board.

Dr. Brimhall, speaking of character, said: "Character consists in having vision to see what ought to be done and courage to be up and at it." This definition is especially characteristic of the General Superintendent of our associations. Dr. Brimhall called attention to the mile posts in the growth and development of the Mutual Improvement idea from the time, June 10, 1875, the first association was organized, under the direction of President Brigham Young by Elder Junius F. Wells, up to the present time. During all these years of growth and advancement President Joseph F. Smith has taken an active interest in the work and membership of the associations.

President Tingey expressed great admiration for President Smith, pointing out that his life has been an expression of honesty and integrity, and that we had found him fearless as a lion in the defense of the truth, yet humble, thoughtful, and considerate in all his associations with men and women.

Elder Junius F. Wells spoke as follows:

It was my intention to be very brief and informal in what I should say upon this occasion. In thinking the matter over, however, it occurred to me that, as one of the oldest workers in the associations, I might say something that should be informing and of interest to the younger members of the General Boards who would be here. I therefore decided to give the subject a little careful thought, and this morning wrote out what I desire to say.

You must allow me the meed of originality, as with my poor

ears, I have not been able to hear those who have preceded me, and if any of them have already said what I am about to say, they must have caught the lightning and stolen my thunder:

*Brethren and Sisters:* The strength of the foundation of this work of the Mutual Improvement Associations has been and is in the counsel and confidence and approval of the Holy Priesthood, whose official representatives, standing at the head of the Church from the time of President Brigham Young down to the present, have supported it with their counsel and confidence and approval.

We all believe that President Young was inspired in causing the organizations to be effected. He was interested in the future of Zion and was quick to perceive the need of that fostering care for the youth of Zion which these organizations are expected to provide. His connection with the Y. M. M. I. A., however, was brief, covering only the last two years of his life. It is true that he gave us our name and prescribed one exercise, that of bearing testimony, an exercise I am afraid that has already fallen, or if we are not careful will fall, into "innocuous desuetude," among the varied and numerous exercises and activities that are being provided. I warn you who are responsible for the perpetuity and success of the organization against ever permitting this fundamental, vital, necessary exercise for our welfare to lapse.

President Young did little more than this, for he was much occupied in the closing months of his life completing the St. George temple and commencing the general organization of the stakes of Zion. He was, however, always interested in our work to the last. I shall never forget an hour or two spent with him at Richfield, in 1877, on returning from dedicating the St. George temple. After the evening meeting, which he could not attend, he sent for me and said many encouraging things concerning our work, prophetic and otherwise. President Young, however, so far as I know never attended a meeting of the Y. M. M. I. A. His son, John W. Young, being called as his counselor in the First Presidency, manifested a short-lived interest in the Associations, and presided at a meeting of its representative workers, held in the old Council House, December 8, 1876, at which the Central Committee was organized and given general supervision of the work. Brother John W. attended a few other meetings, but was so much interested in other labors than this, that he gave no attention to it after the death of his father.

President John Taylor, upon succeeding to the presiding authority, as President of the Twelve, manifested the most lively interest in the Association, especially at first, when he directed the completion of stake organizations, and gave his approval to the publication of the *Contributor* as their official organ. He also gave us the General Superintendency, which had been asked for as an advisory council to stand at the head, and as long as

he lived President Taylor was an appreciative friend and adviser in our work. He generally attended our conferences. About the fifth volume of the *Contributor*, 1884, he paid me the compliment of saying that he had always read it and had been pleased to.

From the creation of the General Superintendency, April 6, 1880, with President Woodruff as General Superintendent, and Joseph F. Smith and Moses Thatcher counselors, the status of the organization as an auxiliary of the Church was established. President Woodruff took great delight in his official connection with it, while yet a member of the Twelve, and also after he became president of his quorum; when the First Presidency was re-organized, October, 1880, and after he succeeded to the Presidency of the Church, until the day of his death. He attended many conferences and other meetings. He read and approved of the *Contributor*, and wrote for it; authorized the establishment of a Course of Reading, which it was hoped should be continued, as a perpetual part of our work; and in every way possible in his busy life he showed his love for and interest in the young men of Zion.

At about the time of the beginning of our work, I remember Brother Woodruff delivered a discourse, in which he expressed apprehension concerning the future, observing, as a good many others of the old time faithful fathers in Israel did, that the young men were careless and indifferent, and gave little hope of following in their fathers' footsteps. Later on, President Woodruff said this troubled him so much that he went into the woods, down in Arizona, fasting and praying, and the Lord comforted him and told him to cease his worrying, for that He had already chosen from among the young men of Zion those that should bear off the responsibility that should come upon them, after their fathers should pass away; and that the time would never come when this should not be the case, until the coming again of the Lord himself. I think nothing ever gave President Woodruff greater consolation than to witness in part the fulfilment of this assurance, through the influence and work of the Mutual Improvement Associations.

I should like, before leaving the reference to President Woodruff's administration, to say a word concerning the labors of Elder Moses Thatcher, his second counselor in the General Superintendency. From the time he was chosen, and as long as he continued his connection with the apostles of the Church, Brother Thatcher was an enthusiastic champion of the Mutual Improvement Associations. He wrote voluminously for the magazine in their interests. He attended general and stake conferences, speaking eloquently in their behalf, and exerted an influence and power, when animated by the spirit of his calling, that thrilled the breasts of many of our young men, and encouraged them to take the on-

ward and upward course in life. I think it is due from me, notwithstanding Brother Thatcher's misfortunes, to pay this tribute of respect to his memory.

I was away during most of the time of President Lorenzo Snow's administration, and am not able to speak so confidently of his interest in our organization. I think he left its work to the other members of the General Superintendency, as his assistants, and appointed an additional number of aids—the combination finally becoming known as the General Board which has gradually grown to its present membership of about forty.

I have hastily run through this history for the purpose of showing that the active workers have always had the counsel and confidence of the General Church Authorities, in a general way, and especially to emphasize the long, faithful, devoted interest, labor and love of our present General Superintendent, Joseph F. Smith. He has been the chief, constant counselor from very nearly the beginning,—at least for thirty-six years, from the time of his return from his European mission, in 1877, three years before being called into the General Superintendency as President Woodruff's first counselor. No important step has ever been taken since that time without his knowledge and approval, so far as I know. I do know that so far as my own activities were concerned and those of Dr. Milton H. Hardy, Dr. George H. Brimhall, Edward H. Anderson, and others of the older workers, Brother Joseph has been our confidant, our patient adviser, our faithful friend. I have sometimes thought that I pestered him with my importunities concerning our work, for I sought his counsel at all hours of the day, and I might say night also; at his home, in his office, and wherever I found him. He, however, never manifested impatience, but always found time to listen and consider, and sent us away encouraged and helped on in the right way. He has seemed to be our natural counselor and adviser. I suppose more than others for the reason that he has always seemed to be, one of us—a young man. We never think of Presidents Young, or Taylor, or Woodruff, or Snow as young men. And we never think of President Smith as an old man. I don't think we ever shall—certainly not until after he is eighty-seven and we celebrate our Jubilee, the 50th anniversary of the associations; and again not until he is ninety-two and leads us in the celebration of the one hundredth anniversary of the organization of the Church. Should he then feel a little weary and admit the creeping claims of Old Father Time upon his vital energies, we shall, I hope, be willing by that time to let him off from some of his more arduous labors.

Not hearing them, I do not know what the previous speakers have said concerning the affection that has been developed for President Smith during our long association with him. It

seems to me that we love him, not only because he has been one of us, but for what we may call the humanities of his nature, that are so frequently manifested in his treatment of us and sympathy for our work. His delight in any achievement of merit by any of our members, whether of physical prowess, intellectual, literary or artistic accomplishment, moral victory, or spiritual enlightenment, we are always sure of; and if any of us do wrong, we are witnesses of his sorrow in the tears that he cannot then restrain. In this quality, that I have called the humanities, I think Brother Joseph F. strongly shows a great well-known characteristic of his uncle, the Prophet Joseph. Not that he any the less resembles his sainted father, for the latter's straightforward uprightness, uncompromising integrity and untiring industry, which we recognize as so characteristic of our leader. Referring to his father, I should like to say that I believe the finest thing that has ever been said of any man, since the world began, came from the Lord Himself in these words: "Blessed is my servant Hyrum Smith. The Lord loveth him, because of the integrity of his heart, and because he loves that which is right before me—saith the Lord." What a tribute is this! What an epitaph! I hope sometime to see it deeply inscribed in the granite of his native state, and placed in a suitable monument to his honor, when the right time and place shall appear.

Now, I believe, were we who are present this evening to search our hearts for the deep reasons of our love for our general superintendent, we should paraphrase that tribute to his father, and say, "We love and admire you, Brother Joseph, because we know of the integrity of your heart, and because we know that, above all other things, you love that which is right before the Lord." So much for our tribute of words.



Now, it gives me great happiness to say that your associates of the General Board have prepared a memento to commemorate your seventy-fifth birthday. We have juggled a little with the calendar for the sake of convenience, and to get away from so many thirteens—and have shoved the occasion over into the middle of December, your seventy-fifth anniversary having occurred on the 13th day of November, 1913. This occasion is also to signalize the adoption of our first decorative medal, designed as the official insignia of our organization. This being intended for the finest gentleman we know, has been made of the finest materials we could get, and by the handicraft of the most skilful artizan we could employ, Mr. Jesse Taylor, of the Boyd Park Company. It has taken the form of a medallion bearing upon its face a raised monogram of the Mutual Improvement Associations, "M. I. A." surrounded by the glorious motto of the organization, emblazoned in enameled letters of royal blue, "The Glory of God is Intelligence."

I wish to observe concerning this motto, which was adopted by the Y. M. M. I. A., at the Jubilee celebration of the Church, in July, 1880, that there is nothing to compare with it upon any coat of arms, or order, or decoration, used by the kings and potentates of the world, or its notables; nor upon the insignia of the fraternal societies and secret organizations, all of which so generally use the name of God in combination with various explanatory phrases, usually in untranslatable Latin. None of these have the significance of our motto. I do not believe any other six words in human language convey so comprehensive a conception of the quality that makes God God, the real Object of sensible worship in spirit and truth.

Upon the reverse of the medal we have inscribed these words, "From the members of the General Board to Joseph F. Smith, General Superintendent, Y. M. M. I. A., upon his 75th birthday, 13th November, 1913."

We hope you will be pleased with this medal, with its materials, design and workmanship. It may be worn as a watch fob, or badge, or pendant from the watch chain you usually wear. We trust that you will be proud to wear it upon all representative occasions of our organization and at such other times as you may see fit.

It is with grateful appreciation of the honor to represent them, and with unfeigned pleasure that, in behalf of your associates the members of the General Board, I now present you this token of our love.

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President Joseph F. Smith was clearly affected by this speech and by the applause which followed. He responded in an interest-

ing talk of a reminiscent nature. He declared that his motto so far through life had been: "I will do the best I can."

He continued: "It would be impossible for me to reply in an adequate manner to the eloquent remarks that have been made by my brethren, and by Sister Tingey, but I will content myself by simply saying that I have never sought an honor, nor a position in my life, nor have I, in the course of my remembrance, ever asked for a day's work, or for a job."

When a boy, President Smith shouldered the responsibility of driving an ox team across the plains from Iowa, performing that task, as all others through his life, in a cheerful and able manner. In the valley, later, he became a herd-boy for different brethren, until 1854, when he was called on a mission to the Sandwich Islands. Leaving the valley for San Francisco, during his journey from time to time he received employment unsolicited, through which means he secured the necessary funds for his passage to the Islands. He said: "While in the Islands, positions and responsibilities were thrust upon me. I never thought I was the man for the president of a conference, but others seemed to think so and hence called me to that responsibility. I didn't say, 'I can't do it.' I went at it, and did the best I could, and the result was that while there I never saw a moment that I did not have plenty to do. While I never felt adequate to the responsibilities that devolved upon me, it seemed that the merciful hand of a kind Providence always overruled things for my best good."

In the course of his remarks President Smith complimented a number of the brethren on their ability as speakers and writers to defend the Church and its principles, naming especially Elder Junius F. Wells, Presidents Charles W. Penrose, B. H. Roberts, Dr. George H. Brimhall, Dr. James E. Talmage, Edward H. Anderson, and others.

He continued: "I think Brother Junius is one of the gifted writers of the Church. I am proud of him. I thank him for the very loving part he has taken in this matter. I expected him to do it. I wouldn't think he would do anything else, and I looked for it from him. We have been missionaries together, boys together, and I have known him all the way from childhood up, and I expect nothing from him but that which is good. When I have seen my brethren show their master minds in the defense of the principles of the gospel, I have thanked God that we had men who can speak and write with power. I admire their ability and thank God that he has given them the might to accomplish this work. I am proud of them and their work, and I pray that God will still increase in them their capabilities to defend the cause of Zion. Whenever these my brethren, or others, can proclaim the gospel or defend it better than anyone else can, my pride and my

gratitude will rise just that much higher. I have seen men who were jealous of other exponents of the principles of the gospel of Christ, but I never had that feeling, because my only pride is in the work. It is to me everything. There is nothing outside of it to me. I want to see it progress, and have it proclaimed to all the world."

President Smith went into detail as to some of his vocations and occupations after his return from the Sandwich Islands, the whole illustrating the kindness of God to him in always supplying him with the work necessary for the maintenance of himself and those who were dependent upon him. He bore a strong testimony to the truth of the Gospel, and to the good that the Mutual Improvement organizations are performing among the young people of Zion, and thanked the company assembled, which consisted of a large number of the members of the two General Boards, for their love for, and confidence in, him, and for the beautiful official badge which the members of the General Board of the Y. M. M. I. A. had presented to him.

Elder B. H. Roberts called attention to and commented upon the faithful labors of Elder Heber J. Grant in the organizations of the young men. His absence in the East prevented him from participating in the exercises on this occasion.

Delicious refreshments were served; Brother Benjamin Goddard pronounced the benediction.

A portrait of President Smith, as he appeared on the occasion, taken specially for the IMPROVEMENT ERA, is used as a frontispiece in this number.



*Photo by K. N. Winnie.*

This picture represents River street, Nome, Alaska, on the morning of Oct. 6, 1913, after the great tidal storm had washed away and destroyed all the buildings. The fallen buildings were located on First Avenue, a higher street.

## Conditions of Success

### Letter to a Young Friend

BY CLAUDE RICHARDS, OF THE GENERAL BOARD Y. M. M. I. A.

*Dear Friend Howard:* What a glorious thing life is! What a splendid opportunity God has given us for growth and development! And how eminently fair are a man's chances for success!

We are discussing with you one of the most interesting problems that a young man has to consider—how to make a living.

Following our respective letters on The Need of Specializing, Preparation for Specializing, and How to Choose a Vocation, we would like to say something on the subject of Conditions of Success. We are aware that you have not yet selected your life's work, and that consequently you do not know the exact nature of your future calling and the special requirements necessary for efficiency in the line to be selected. Several years of your life may pass before you make a definite choice.

This is not unfortunate. For, in addition to the special requirements for your special calling, there are certain general requirements and conditions demanded by every average pursuit, if the follower of it is to become recognized in his line. It is not to be regretted, then, if the day of your special training is postponed for a while to admit of more extensive general preparation and development. For when your selection is made and your mind turned in the direction of your life's work, you will not then be in as good a position to consider impartially the items of general importance.

This is your period of preparation both general and special. Preparation for what? We usually say for the battle of life, and when we do, we mean preparation to *win* in the battle of life, and this, of course, is equivalent to success.

Now, what does success in life really mean? Your last letter to us expressed thanks in particular for that part of our suggestive guide relating to service. You said that it had never occurred to you half so clearly before that what a man does for others during his lifetime marks his usefulness in the world and his success in life. And that what he does for himself he should do with the view of increasing his efficiency for rendering service to his fellowman.

Illustrative of this big principle of contributing good to the lives of others, we have the careers of the great characters of

the world, the one perfect example being the life of Jesus, who generously pointed out the way to success and bade us follow. Prominent among the many others, he left this great truth: "He that findeth his life shall lose it: and he that loseth his life \* \* \* shall find it," meaning that, if one is to be successful he must work for the welfare of others, forgetting himself, excepting, of course, for the thorough and extensive training incident to rendering the most competent service to his fellows. This service must be given, and without thought of gain, and then according to our Savior the reward of a life so spent will come automatically.

With this definition of success in mind we shall proceed. There can be no extended discussion in this letter of the outline of our absorbing subject. To deal thoroughly with the topics would require an essay for each item. Suffice it, then, for our purpose to say something brief about each part of the subject with reference to it as a requirement or condition of success.

- I. Appearance
  - (a) Dress
  - (b) Countenance
    - 1. Cheerfulness
    - 2. Disposition
  - (c) Personality

APPEÄRANCE is to be considered first. While some other topics are more important, yet it must be remembered that we are to other persons what we appear to be to them. However different we may be in reality does not serve to accomplish the intended good, if we do not impress ourselves rightly upon them. Of what use are a man's good qualities if he does not apply them? And how is he to apply them excepting through contact with others? It is through this contact that we are to work. Appearance then becomes an important thing. Many a man of fine parts and substantial makeup has failed for want of this essential quality.

*Dress.* We all like to see a package well wrapped. No matter how valuable the contents, the parcel is not so likely to receive proper appreciation if its outward appearance is unpleasing. It is this outward appearance of the parcel, and of the man, that gives us our first impression, and our first impression is often the most lasting one. A man's dress should be neat, clean and becoming. Every man should aim to be well dressed, for in the eyes of many there is a close connection between dress and prosperity. Shakespeare put it: "Apparel oft proclaims the man." Still more important, your dress should be consistent with your circumstances; and in no case should you be conscious of what you are wearing.

*Countenance.* A cheerful countenance is an invaluable companion. It will secure for you many a pleasant hour and win for

you many a valued friend. Like invites like. If we give a frown then we can expect one in return. To bring sunshine into our own lives we must scatter cheerfulness among those whom we meet.

*Cheerfulness.* How different things would be if we should all cultivate the splendid, wholesome quality of cheerfulness. Cheerfulness helps us to look on the bright side of things and makes people glad to see us. Cheerfulness leads us on towards optimism, and consistent optimism is a big contributing factor toward happiness and success.

*Disposition.* A cheerful smile is evidence of a good disposition, than which there can be nothing more helpful to our every day welfare and our companionship with others. What is there, among all the requirements of success, that will eliminate more friction in a person's life, and help to make an easier, smoother path to go forward on, than the essential item of an even, agreeable disposition?

*Personality.* Appearance in this outline goes farther than dress and countenance. It includes personality. Personality is that quality in a person that commands attention. It is that attribute which makes a person distinctive and different from all other people. It is the individuality of the man, being the outward expression of his assumed character. Personality is one of the greatest of telling assets and, like most other good qualities, it can and should by all means be cultivated. In choosing our friends and business associates we are always glad to secure him who has a strong and pleasing personality. Wherever you are, or whatever your business may be, suitable dress, a cheerful countenance and a pleasing personality will do much towards securing for you a just reception and an attentive audience.

## II. Health

- (a) Sleep
- (b) Food
- (c) Cleanliness
- (d) Exercise
- (e) Recreation.

Closely connected with appearance is **HEALTH**. If a man does not feel well he will not then present a good appearance. Poor health is the enemy of life and efficiency. A man's usefulness is generally lessened to the extent that his health is impaired. "Without health," says one writer, "no one can reach the zenith of his power and influence." A sound body is the first requisite for success and may be considered a man's footing. You have seen men with excellent preparation and equipment, who, just as they were ready to render to the world their most efficient service, or right in the act of rendering it, because of a physical breakdown, have slipped, lost their footing and fallen.

Though we have exceptions to the rule, as in the cases of Dickens and Milton, may we not say that a man must possess good health to be successful in this strenuous day?

*Sleep.* Sleep is the time of complete rest for the body. It is a fundamental of health. From seven to nine hours is required. Youth needs more than old age. The hours for sleep should be regular and should begin as much before midnight as one can arrange. Sleep should be taken in an abundance of fresh air. Sleeping porches are recommended. In their absence, raise the windows high in your bed rooms. In this connection it is a satisfaction to note a trend in modern residence architecture toward the use of sleeping porches, and sleeping rooms each one of which is provided with several windows, usually of the casement style, so as to take advantage of the full window space for fresh air.

*Food.* Good food is as essential to health as enough sleep. The plain, wholesome sort is best fitted to nourish the body. Variety is good. Highly seasoned foods and pastries should be used only in moderation. In excess, they cause indigestion and disorder. All food should be well prepared and palatable. It must be agreeable to the taste. Appetite is essential to good digestion. A care-free mind at meal time is also necessary. Food should be thoroughly masticated. Meals ought to be regular, and over-eating should be avoided. Strenuous exercise immediately following a meal is harmful. Fresh, pure water taken freely will assist in keeping the body well. Care should be taken, however, not to use water at meal times to wash down food, until such time at least as the food is thoroughly masticated.

(TO BE CONTINUED)

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## A Practical Demonstration

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BY D. R. LANGLOIS

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[The following illustration of practical farm work for boys was submitted to the ERA on request of Field Secretary Oscar A. Kirkham, by Mr. Langlois. It shows what boys can do when they have a little capital, patience, energy, and willingness to work.—EDITORS.]

My two boys, Percy and Vernon, ages nine and eleven, did the following work during the past summer:

They rented three acres of ground just one mile from home,

for which they paid \$45; this included the preparing of the ground for seeding. Then they hired a man to manure the land, paying him \$12 for that, and \$7.50 for seeding and planting. This made a total outlay of \$64.50 before they could see any results in the way of growing plants. It was hard to persuade the boys to undertake such an obligation with so much uncertainty, as they thought, before them. It was a very dry spring, and not a seed came up until after our first rain, which was about the first of June. The boys were getting very much discouraged when the weather stayed so dry and not a plant was coming up. But a remark made by President Jack at our stake conference in May dispelled all their anxiety in that regard. It was a very valuable lesson in helping us to establish faith in our authorities. In talking to the people on this occasion President Jack told them to go ahead and plant their crops, regardless of the fact that there was no moisture in the ground to bring them up, and look to the Lord for the increase, for the rains would come and their crops would mature. The boys had sufficient faith to believe that it would be true, and it was, for the rains began in about two or three weeks and there was an abundance. This was a valuable lesson for them.

After the beets began to grow they needed no more encouragement; the growing plants were an inspiration, and the educational value they received was worth several times the monetary value. The following is a record as they kept it:

Check for beets .....	\$160.00	Rent for ground.....	\$ 45.00
Cash for potatoes .....	45.00	Manuring .....	12 00
		Seed and planting.....	7.50
		Cultivating beets .....	4.50
		Help topping beets.....	2.40
		Plowing beets up.....	5.50
		Hauling beets to railroad.	22.50
<hr/>		<hr/>	
Total received .....	\$205.00	Total paid .....	\$ 99.40

Net profit to the boys, \$105.60. They did about forty days' work themselves. Of course, I directed them in their work, but they did it all except what is listed above.

OAKLEY, IDAHO



PERCY LANGLOIS, Age 11;  
VERNON LANGLOIS, Age 9

## Editors' Table

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### Boy Scouts

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The Boy Scout movement has come to stay, and its coming, we believe, will prove, and in many places has already proved, a great blessing to the boys. In a recent issue of the *New St. Louis Star*, quoted in *Scouting*, Judge Edward Porterfield, of the Kansas City juvenile court, is reported as saying:

"If every boy in the city would join the Boy Scouts, the 'gang' would disappear, the juvenile court would soon be a stranger to the youth, and we would rear a generation of men that would not require much police protection. I have never had a boy scout in my court, and there are twelve hundred of them in Kansas City."

Coming from such a man, this is a splendid tribute to the organization. Boys are small bundles of corked-up enthusiasm that must have a vent, and the "gang" is generally the result. In the boy scout organization the exuberant spirit of the boys is provided with an outlet in the proper direction. They learn to love nature in the open, care for themselves and their comrades, to render first aid to the injured, find their way in the mountains and forests; and, above all, the youngsters are taught wholesome discipline, and a tenderness for the weak, a respect for the rights of others, reverence for good men and women, good things and places.

The success of the movement, in the M. I. A. throughout the Church, is dependent largely upon the education of men who may become leaders in the movement, and intimate associates of the boys,—men whose habits are clean and whose aims are noble, and who are willing to work hard to bring into the life of the boys big thoughts and self-discipline. Through the M. I. A. Scouts, the boy obtains much helpful information and valuable experience, moral and religious counsel, which he could not as readily get in any other organization. The instruction is given at the right moment, when thought and interest are centered upon the act.

Notice, also, that the trend to discipline is excellent. It is not a military organization, far from it, but there is just enough of order in it to lead to much needed discipline, and good conduct.

In order to lend impetus to this great work, the General

Board are sending into the field two competent and enthusiastic "boy-men" to hold sessions in schools throughout the Church for the purpose of training leaders in this splendid work, and in M. I. A. activities in general. Their itinerary and program are printed in another part of this issue of the ERA. Officers of our associations, scout leaders, authorities of the Church, and parents, are asked to encourage the movement. The great need now is men, men who may become leaders, men who can command the love and respect of the boys, men who are willing to devote service to the cause. See to it that your ward shall have proper representation at the sessions.

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### History of Lehi

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In the course of the growth of their city, the citizens of Lehi, Utah, in 1905, saw the last vestige of the old fort wall torn down, with regret at the passing of the old landmark, and there was a general feeling that a suitable memorial should be erected in its commemoration. In 1908, action was taken in the matter, when W. S. Evans and Andrew Fjeld called a mass-meeting of the citizens which resulted in the selection of the Lehi Pioneer Committee. It was then decided to erect a granite monument as a memorial to the Pioneers, which was completed and dedicated November 26, that same year. All the residents, at home and away, were invited to participate in the celebration. The occasion was made a grand holiday, a reunion of old friends, and the monument was unveiled, a fitting tribute to the founders of the city. In securing the necessary facts for the monument, much valuable historical information was brought to light. To this, the committee selected by the citizens (W. S. Evans, Andrew Fjeld, Martin B. Bushman, George N. Child, Hamilton Gardner, and A. B. Anderson) determined to give permanent form in a book.

The result has been a better and perhaps more lasting monument than that erected in 1908, with Utah and Vermont granite. It is a *History of Lehi*, just out from the presses of the *Deseret News*, consisting of some 320 pages of historical matter with 180 illustrations of persons and places. It has besides an accompanying biographical section of about 143 pages, with 137 biographies of the early settlers, and over 80 portraits. As a frontispiece, there is a beautiful colored reproduction of J. T. Harwood's painting of the old fort wall. The book is published by the Lehi Pioneer Committee, and written by Hamilton Gardner, who has frequently contributed to the ERA.

The writer has been especially happy in the simplicity and plainness of his text, as well as in the careful selection of the historical facts presented. In its twenty chapters there are many important subjects treated, such as early explorations, the permanent foundations of the city, the beginning of community life, the birth of politics, the initial hardships, struggles and problems of the early pioneers, their troubles with the Indians, their early cultural and religious activities, Church emigrations, the early growth of the community, the Black Hawk Indian war, the Echo Canyon war, the beginnings of business life, and a complete civil and Church history of Lehi, together with the city's industries and the later prosperity of its people. In publishing this local history, Lehi has set an example to all other settlements of Utah and our intermountain country worthy of emulation. It is a storehouse of information, not only creditable to those who have gathered the material and built it, but that will be a joy to future generations.

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### **Messages from the Missions**

Elder F. Wiggins, Charleston, West Virginia, December 13: "The first conference since President W. P. Monson came to preside over the Eastern States mission was held in Charleston, West Virginia, November 9 to 11, 1913. The hall was crowded with people and Presi-



dent Monson advocated the truths of the gospel with great power, giving an explanation of doctrines and scriptural teachings. He won the hearts of the elders, saints and friends, with his spirited personality. The elders bore testimony to the goodness of God towards them, and to the truthfulness of the gospel again restored to the earth. The conference was a feast of spiritual food. Elders left to right, first row: Charles W. Mayberry, Douglas Sorenson, George Davis; second row: Cyrus S. Walters, George A. Gurney, President W. P. Monson of the Eastern States mission, Francis Wiggins, conference president; Wm. H. Jameson; third row: Parley E. Bagley, Milton R. Noble, Paul R. Thomasson and George Nelson."



Elder George M. Nix, Winnipeg, Canada, July 14: "The ERA is a great source of inspiration to us all, as well as to the many friends who read it. Our labors in this city are succeeding to some extent. The elders herewith are the only elders in all of Manitoba. This is a good field, and there is plenty of room for many more to labor. Elders, left to right: Enoch Jorgensen, Ephraim; Geo. M. Nix, Oakley, Utah; Anton Bagaehr, Salt Lake City; sitting on arm of chair, Willard J. Bearden, Echo, Utah; front: Clyde A. Bennett, Magrath, Canada; President Joseph L. Peterson, Pinedale, Ariz."

Elder James A. Miller, president of the Sapporo Conference, Japan. June 10: "We do enjoy the few hours of pleasure we receive in reading the ERA. Three elders labor here. Our conference is situated on an island in the extreme north of Japan, five hours ride by steamboat from the mainland. The island is known as Hoppido and contains 38,468 square miles. The city we are laboring in covers ten square miles and has a population of about 90,000 with 14,945 residences showing about six or seven persons to a home. We have opened two new Sunday Schools since last Christmas. We have four schools in all, each week, with an average attendance of about fifty children at each school. We hold three Bible classes and two preaching meetings each week. We meet with no persecution whatever and are usually blessed in our efforts. What we need more than all is the help of God to loosen our tongues to speak this strange language. Christianity is very young in Japan. Although the increase in members in our Church seems slow we know that in due time the Lord will show this nation the way to a knowledge of the truth. This city has been tracted five times since the conference was organized a little over five years ago. We are now tracting it for the sixth time. We also expect to do a great deal of country tracting this summer. Elders, left to right: James A. Miller, Edwin J. Allen, Jr., Salt Lake City; Alvin B. Hintze, Holliday."

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Elder L. R. Nelson, Norrkoping, Sweden, December 4: "Sweden is still somewhat in the bonds of priesthood, and through the power of the priests we are so misrepresented that the large landlords have prohibited their tenants from holding meetings or religious gatherings of any kind on their lands. It is almost impossible to hire a church or a schoolhouse, in which to hold meetings, yet even under this hardship we elders are gaining the friendship of small landowners, and are



holding meetings in their private homes. We strive to be diligent in removing prejudice and in explaining the doctrines of the Latter-day Saints. In this city we have a beautiful hall where many come to hear the gospel of Christ. Elders, front row, left to right: Eben Blomquist, retiring conference president; A. Theodore Johnson, retiring president Swedish mission; Mrs. A. Theodore Johnson, Theodore Tobiason, president of the Swedish mission; Lars W. Hendrickson, president of the Norrkoping conference; back row: Jacob P. Lambert, John Peterson, L. W. Nelson, Henry M. Carlson, Charles Kim, Oscar M. Olsen, L. R. Nelson, C. A. Monson, Edward Bergquist."

Elder David P. Kimball, Brisbane, Australia, November 10: "In April, 1913, Elders Daniel H. Heaton and James H. Remero left Brisbane, Australia, to introduce the gospel in Rockhampton, the largest city of central Queensland. After laboring for two weeks successfully the ministers of the city denounced us in their churches as corrupt men, teaching false doctrine. They also published many false statements in the paper which led to a two weeks' correspondence through the "Daily Bulletin," in which the public took much interest. The outcome was that a thousand dollars reward was offered to the ministers if they would prove their statements. This they could not do, and it put an end to the controversy. The people of the city were indignant over the attitude of the ministers and censured them to such an extent that one of them is to leave for America to learn what there is to 'Mormonism.' The agitation made hundreds of friends for us, and some of the bankers and leading business men of the city came to our meetings and were very friendly to us, and it en-

abled us to present the gospel to hundreds who had never before had an opportunity to hear it. Elder Remero, after tracting the city, was called back to Brisbane, and later David P. Kimball took his place. We re-tracted the city and held street meetings for over a week and from five to six hundred people attended. We also made a trip to Mount Morgan, one of the largest mining cities of Australia, and were the first in that city holding the Priesthood to teach the gospel. The way was provided for us, and we were taken care of by kind people. All along the way we reaped the fruits of our correspondence, the people became very attached to us, and in one instance a lady who had always entertained the ministers of the district annually, told us that of all the ministers she had ever met, she had received more good from us than from any others. We appeared to carry the gospel of satisfaction and truth and reason, and would always be welcome to call on her. We tracted through the principal towns the entire distance of four hundred miles, after leaving Mount Morgan, and the Lord sustained us, and blessed us in our six months' stay in the north. In August and September we spent 304 hours in tracting, visited 1,778 families, spent 109 hours in gospel conversations, distributed 5,979 tracts and 77 Books of Mormon, 726 other books, and held twelve meetings. We have now eleven applicants for baptism in the north."



in the gospel. We welcome the ERA to assist us in our work. Elders, left to right, standing: J. H. Schvaneveldt, Logan; L. H. Allen, Cove; F. E. Murri, president of the Bern conference, St. Anthony; sitting: S. H. Chidester, Richfield, Utah; B. G. Miller, Salt Lake City; J. B. Call, Brigham City, Utah."

Elder Marion P. Hutchings, president of the East Tennessee conference, Chattanooga, Nov. 17: "The Book of Mormon and small books sold in this thriving conference, this year, exceed the number in any previous year in proportion to the number of elders laboring at this place. East Tennessee is one of the oldest conferences in the Southern States mission, and the first elders here went through some very trying circumstances, and some lost their lives for the gospel's sake. Today the elders have little or no opposition, compared with even ten years ago. It is seldom that we go without a meal or lack a place to sleep, and the school houses, churches, and homes are being opened for our use."

Elder Frank E. Murri, Basel, Switzerland, November 29: "The elders laboring in the Basel branch of the Bern conference, of the Swiss mission are happy in their work, and feel blessed and strengthened every day in their duties. The opposition which they have, only makes them stronger. Since September 13 last we have had the privilege of baptizing ten persons, all of whom are happy

Elder William E. McCullough, conference president, Rotterdam, Holland, writes the *ERA*, December 6, giving an account of six elders who visited the island of Overvlakkee, off the coast of the mainland of Holland. They went on a book-selling trip, their object being to distribute 'Mormon' literature among the inhabitants who have never had an opportunity to read the tracts of the Latter-day Saints. "There are twenty-two cities and towns on this island," he writes, "and we began selling in its northern half. We met with good success in most towns. People were very friendly, genial, and willing to buy. They listened with interest to our gospel message and testimonies. In an out-of-the-way town, whose people were very much aroused over the fact that six

'Mormon' missionaries had come, we met with quite an extraordinary experience. Just who these strangely dressed and odd-looking young men were, they did not know, and the 'Burgo-messer' (mayor) of the town sent a policeman after us. Elder Henry J. Watkins, Frank S. Emery, and Leland Van Orden were in turn brought before him and ordered to give an account of their actions. They stated they were trying to spread the gospel of Christ among the inhabitants of the island, doing their work out of love and receiving no wages for their reward. The elders

were all released, and continued to sell books to the people who had seen them arrested and marched to the town hall. The people were very much interested in our message, and listened in wonderment as we spoke. Telephone and telegraph-messages heralded the fact that six 'Mormon' missionaries were on the island. The next town we came to, we met very little success. The people here were of a superstitious nature, hardly daring to venture to their front doors, but seeing us through the windows left us standing at the door. We succeeded, however, in selling many books to the men and women working in the beet fields. By mishap we missed one of the towns in the northern half of the island, and on boarding the train to return to our hotel, we were accosted by a policeman who put us under arrest for the second time. He told us to wait at the station until he telegraphed concerning us. Telegrams were exchanged between there and Rotterdam, and we were finally released. The police could not imagine how we could sell our books so cheaply, nor why we were so willing to leave our friends and loved ones at home and come to this land without compensation for our labors. During the three days we were on the island, we sold 6,100 books, and distributed 1,700 tracts. We made many friends, and feel that our work will result in much good. We are planning to return to the island and cover the lower half with our literature during the coming month. In this way the people will be



brought in contact with the gospel message, who might not otherwise have the opportunity of hearing it. Elders, back row, left to right: W. E. McCullough, conference president, Salt Lake City; Leland Van Orden, Lewiston, Utah; Henry J. Watkins, Ogden; Hugh R. Woolley, Centerville; front row: Frank S. Emery, Leroy F. Beatie, Salt Lake City."



LATTER-DAY SAINTS CHOIR, CHEMNITZ, GERMANY

Elder E. E. Drundage, Chattanooga, Tenn.: "We have been laboring in Edmundson county, Kentucky, since the 29th of August, and have made many friends, and have had but little trouble in acquiring schoolhouses to hold meetings in. We have labored in one district where no elders have been for over twenty years. We held thirty-six meetings, sold thirty-six Books of Mormon and distributed many other books and tracts, and baptized ten persons. The following week we had four more baptisms. During our ninety-eight days' labor in this county we held 111 meetings, and have made hundreds of good friends. We feel that the Lord has blessed us, and to him we give the glory, honor and praise."

Elder C. M. Nielsen, president of the Christiania conference, Norway, writes: "The number of elders in our conference has been reduced to sixteen, less than half the number heretofore, but through the blessings of the Lord we have been able to make a respectable showing. The elders are very faithful and energetic, and from the report of our conference recently held, at which President Martin Christopherson and his son Alvin Christopherson, of Copenhagen, were present, it appears that for the first six months they distributed 73,814 tracts, sold 1,305 books, visited 19,127 strangers' homes, held 33,332 conversations with strangers, 579 meetings, and baptized 38 people. On the Sunday night of our conference our house was filled to overflowing, and President Christopherson and others dwelt eloquently upon the principles of the gospel. My wife and little boys distributed 250 tracts to strangers at the door as they passed out. These tracts were 'Rays of Living Light,' by President Charles W. Penrose."

Elders Ray C. Bartholomew, back, Fayette, Utah, and D. A. Maxwell, front, Peoa, Utah, write from Andrews, Cherokee Co., North Carolina, October 15: "While canvassing in this county we visited the place where an Elder Parry was whipped, thirty-four years ago, by a brutal mob who took him out of the home of Wm. D. Webster, two miles east of Culberson. Compelling him to go a quarter of a mile up the road, they made him hug a Spanish oak tree while they gave him thirty-five or forty stripes \*by hickories twisted together. It is said that when they released him, he returned to Mr. Webster's singing. A remarkable statement by an eye witness is that the tree immediately died, root and branch, as if lightning had stricken it. When, some years later, the road supervisor ordered the limbs of the tree cut down for fear they might fall on the road and cause trouble, some of the men who were in the mob happened to be working on the road at the time. They refused to cut the limbs off, nor would they allow their axes to be used. Consequently, men who were not members of the mob relieved the tree of its limbs. The trunk was never cut down, but the roots decayed and the stump toppled over. Other trees near by have also died and decayed. There were a few pieces of the stump lying about there of which we obtained some small samples which are as firm and solid as ever, although thirty-four years since the tree died. The place is known for miles around as the 'Mormon' stump."

Elder George Vincent, Belfast, Ireland, August 22: "The elders in the Irish Conference have been very successful the past year in making friends. Our street meetings have been very successful the past summer. We have met with little opposition. The thinking people seem to be willing to open their eyes to the true mission of the Latter-day Saints. There have been several anti-'Mormon' plays running at different theatres, but they seem to have little effect upon the people. They regard them the same as any other blood and thunder production. Elders, left to right: A. B. Ennis, Draper; C. H. Bennion, Salt Lake City; W. B. Goates, Lehi; S. J. Russon, Lehi, Utah; second row: George R. Clark, Garland; George F. Wells, Sunnyside; James L. Madsen, Honeyville, Utah; C. H. Smith, Preston,





Idaho; N. A. Smith, Lewiston; D. H. Stuart, Wellsville, Utah; W. H. Fjelsted, Preston, Idaho; sitting: James B. Gray, Randolph; H. L. Sterling, S. H. Corniby, Spanish Fork; T. E. Briggs, Conference President, Syracuse, Utah; John A. Empey, Idaho Falls, Idaho; George V. Vincent, Provo, clerk of the conference; front row: G. P. Greaves, Ephraim; M. A. Farrell, Eden; W. A. Noble, Smithfield, Utah."

Elder Benjamin Spence, South Tottenham, London, England, August 25: "We have no organized branch in this part of London but

are tracting and holding street meetings. Some evenings we have good-sized crowds of people who listen to us. Some of them freely accept our literature and promise to read it. In tracting we meet many people who are indifferent to religion, but we find some who are willing to converse with us on the principles of the gospel. We have thus been able to allay prejudice. We

enjoy our labors and rejoice in the gospel. I met a gentleman here from California a few weeks ago, and he said among others things that the 'Mormon' people were among the best people he had met and he always had a good word for them. Elders, standing: Benj. Spence, Evanston, Wyo.; Rodney McKell, Spanish Fork; sitting: Jesse Muison, Paris, Ida.; Lemon A. Golding, Wellsville, Utah."



# Priesthood Quorums' Table

**"Gospel Themes"**—The following questions and suggestions may serve as guides and helps to class instructors and students in the Melchizedek Priesthood quorums. See January ERA for questions on the first four lessons. The questions are prepared by Elder David O. McKay:

## PART I—THE STORY OF GOD (continued)

### Lesson 5, Chapter V—Creation of the Earth.

1. The word "create," in Latin "creatus," participle of "creo" comes from a Greek word which means to *command*. Show the relation of this fundamental meaning of the word with the Latter-day Saints' idea of creation.
2. Show the fallacy of the belief that something can be created out of *nothing*.
3. What is the difference between a spiritual creation and a temporal?
4. What is the meaning of the word "Adam"?
5. Of what does the "work and glory" of God consist? Memorize the passage.
6. What is the primary purpose in placing man upon the earth?
7. Compare Doc. and Cov. 88:15 with the following: "We are not bodies alone, nor spirits alone, but both; our bodies isolate us, our spirits unite us."—Lodge. "Science and Immortality," page 43.
8. What is another purpose of man's probation on earth?

### Lesson 6, Chapter VI—Elect of Elohim.

1. Who was Michael? Elohim?
2. Who proposed the first plan to the Council?
3. Explain the significance of the line, "Tried souls 'mid untried spirits found."
4. What principle did the first speaker make basic in man's salvation?
5. What was Lucifer's plan? Why rejected?
6. Explain:  
"And one shall go thy face before  
While Twelve thy steps attend."
7. In which stanzas do you find reference to the following: a. Redemption fore-ordained. b. The fall of man. c. The atonement. d. Faith. e. Free agency. f. The folly of ambition. g. Rebellion in heaven.

## PART II—THE LAW OF OBEDIENCE

### Lesson 7, Chapter I—"The Way of Salvation."

1. Show that man is "saved by grace, and that not of himself, but a gift from God."
2. Point out the justice of unconditional redemption.
3. Explain again, the difference between redemption and salvation.
4. What is the meaning of "men must work out their salvation?"
5. Define "salvation."

6. Give illustrations showing the necessity of obedience.
7. Explain wherein lies the justice of God in "making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust."
8. Who is the most important personage of his generation? Explain.

### Lesson 8, Chapter II—Faith.

1. Explain how Faith becomes the first requirement of the gospel.
2. Discuss faith as follows: a. As the "foundation of all righteoussness." b. As the moving cause of all action. c. As a "principle of power."
3. What is the meaning of, "Faith as a grain of mustard seed"?
4. Discuss the difference between "faith" and "credulity."
5. What is the difference between a *credulous* person and one who is *incredulous*?

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**Duties of a "Mormon" Boy.**—From far-away Sydney, Australia, comes a message to the boys of Zion, to the IMPROVEMENT ERA, and its Deacon readers, from a young man fifteen years of age. Besides being a member of the Church of Jesus Christ of Latter-day Saints he is a member of an organization in that country which requires boys and young men to drill in military training and discipline. In both organizations to which he belongs, cigarettes are not permitted. He has written as follows:

IMPROVEMENT ERA, Salt Lake City, Utah: The most important duty of a "Mormon" boy is to be honest, true and sincere in his belief, to obey and respect his elder people, to abide by the law of the land, and not to make and use bad language, nor to play on the streets with bad boys. If he should converse upon religion he should not be afraid to say he is a "Mormon." Even if he should say he belonged to the Church of Jesus Christ, the person to whom he was talking would perhaps not know to which church he belonged. If the person he is speaking to is good on scriptures, and he cannot defend his faith, he should just pass him a tract or small book on the doctrines of the gospel which every "Mormon" boy should carry, and tell them not to be afraid to ask for more when he has read it. If persons should pass critical remarks about his religion he should thank them and quietly pass along.

These are some of his duties outside the Church. The duties in the Church should be that he is present at every meeting that he can possibly be at. Should he hold the Priesthood, he should be present at Priesthood meetings, because he can never know too much of the word of God. Should there be any Saints sick and unable to attend their meetings, it is his duty to pray that they may be raised from their beds of affliction and further continue. He should always be ready to bear his testimony, and pray to the Lord, and thank him for his goodness and mercy. Should there be any visitors in the meeting, it is his duty to make them welcome, and feel at home; and last, but not least, he should have a good feeling toward brother and sister, friend and foe.

Your Brother,

JOSEPH DOOLAN.

19 Pennell St., Newton, Sydney, Australia, December 16, 1913.

# Mutual Work

## M. I. A. Special Mid-Season Officers' Meetings, 1914

TO THE STAKE OFFICERS OF THE Y. M. AND Y. L. M. I. A.:

*Dear Brethren and Sisters:* The stake superintendents and presidents of the Y. M. and Y. L. M. I. A. are hereby instructed to make arrangements for holding special stake officers' meetings of their stakes for our organizations during the months of January and February, where possible on the regular day set for the monthly officers' meetings in their particular stakes. These meetings will take the place of the mid-season conferences formerly held, in compliance with the new arrangements for conferences and conventions of auxiliary organizations. See ERA for January, 1914, page 277.

### PURPOSE OF THE SPECIAL STAKE OFFICERS' MEETINGS

The main purposes of these special stake officers' meetings are:

1. To check up the work of the associations in the stake to date, enabling the stake officers to have a definite understanding of the condition of the associations in all departments, including the M. I. A. Day and Contest Work. This should be done with a view to suggesting remedies for such organizations as may not have succeeded fully in some lines of our work.

2. To discuss joint work, including, especially, summer work, social, and other problems pertaining to the two organizations. The last ten minutes of the meetings should be given the presiding officers to suggest remedies for difficulties noted.

### MEETINGS

If possible there should be two meetings held, one joint meeting and one separate officers' meeting. If this cannot be done, the joint meeting should be held at the time of the January officers' meetings, and the separate officers' meeting at the time of the February officers' meeting.

### PROGRAM

#### *Joint Meeting*

1. Presentation of Status of the Contest and M. I. A. Day Work.

1. For items of instruction see IMPROVEMENT ERA, September, November, and December, 1913, and January, 1914. The movement should now be in full progress.

2. See also the Young Woman's Journal, December, 1913, and January, 1914.

3. Report on dates and places for ward, stake district, stake, and Church district, finals, and rules and regulations governing same.

4. Please note also especially: The names of all successful contestants in the Church districts and the events in which they win must be sent for entry in the grand finals in June, 1914, to Secretary

Moroni Snow, No. 21 Bishop's Building, Salt Lake City, Utah, not later than May 27, 1914.

II. Suggestions for Joint Summer Work.

1. Hold regular joint meetings on Sunday evening once each month. For suggestions for programs see Y. M. M. I. A. Senior Manual, and Young Woman's Journal, September, 1913.

2. Present an original suggestive program, for summer work.

3. If the stake is to take up weekly joint meetings, decide now, and appoint a joint committee to plan the program.

4. What outdoor work can you do?

Suggestions: Outings, nature study, flower gardening, vocations and industries, and scouting for boys.

III. Social Work.

1. Mutual Improvement associations should lead in this work under the direction of the ward authorities, and in order to do this effectively you should have a joint committee in each ward to arrange for the season's socials.

2. Suggestions: Hold a mid-season grand M. I. A. ward ball. This occasion should be made a model social gathering.

3. Home socials. Note: For home socials, unless other works are available, the committee suggests, "Bright Ideas for Entertaining," by Mrs. Herbert B. Linscott, published by George W. Jacobs & Co., Philadelphia.

4. Necessity for training in proper deportment and dances.

NOTE.—The above three subjects should be assigned and treated in three ten-minute talks, with 15 minutes for discussion after each.

*Separate Y. M. M. I. A. Meeting*

I. Vocations and Industries, by Stake Committeeman—10-minute talk, 15-minute discussion.

a. What the movement means.

b. What has been done in this stake.

c. What should be done.

II. System in Fund and ERA Canvass—10-minute talk, 15-minute discussion.

a. Suggestions for raising 100% of the Fund.

b. Suggestions for obtaining 5% ERA subscribers where this has not already been done.

III. Problems in Class Work—10-minute talk, 15-minute discussion.

a. What these problems are.

b. Suggestions for remedying them.

c. How successful has been the new plan for junior class work?

**SPECIAL CAMPAIGN BY FIELD SECRETARY AND SCOUT COMMISSIONER**

Field Secretary Oscar A. Kirkham or Scout Commissioner John H. Taylor will hold a three days' session in each of the following Church schools on the dates named to give general and detailed instructions in M. I. A. and scout work for M. I. A. leaders. The work is designed to prepare leaders to carry out successfully the twenty lessons of scout work given in the Junior Manual and to conduct successfully the junior class work. Every hour of the three days will be planned—discipline, games, dancing, scoutercraft, first-aid and athletic work will be given. Each ward should have at these special sessions, one or more capable leaders willing to take up this important work with the boys in their wards. Stake superintendents are requested to have a stake representative in attendance.

*North Trip—Dr. John H. Taylor*

1. Jan. 19, 20, 21, L. D. S. U.	5. Feb. 16, 17, 18, Oneida.
2. Jan. 26, 27, 28, B. Y. U.	6. Feb. 23, 24, 25, Fielding.
3. Feb. 2, 3, 4, Snow.	7. March 2, 3, 4, Cassia.
4. Feb. 9, 10, 11, Weber.	8. March 9, 10, 11, Ricks.

*South Trip—Oscar A. Kirkham*

1. Jan. 19, 20, 21, Millard.	6. Feb. 24, 25, 26, Thatcher.
2. Jan. 26, 27, 28, Murdock.	7. March 2, 3, 4, Maricopa.
3. Feb. 2, 3, 4, St. George.	8. March 16, 17, 18, Uintah.
4. Feb. 9, 10, 11, Snowflake.	9. March 23, 24, 25, Emery.
5. Feb. 16, 17, 18, St. Johns.	

## DAILY PROGRAM

*For M. I. A. and Scout Leaders*

8:30 to 9:00—Enrollment, first day only.  
 9:00 to 9:50—Scout Work.  
 10:00 to 10:50—Athletics and Gymnastics.  
 11:00 to 11:50—First Aid.  
 12:00 to 1:00—Luncheon.  
 1:00 to 1:50—Scout Work.  
 2:00 to 2:50—Junior Manual study and methods in class work.  
 3:00 to 3:30—Review and discussion of special Mutual activities.  
 Recess.  
 7:00 to 8:00—Games and ward and stake social work.  
 8:00 to 9:00—Ball-room etiquette and new social dancing.

## SEPARATE Y. L. M. I. A. OFFICERS' MEETING

## I. Class Work.

Select a lesson from the winter's course. Urge your officers to give it thorough preparation.

1. Assignment of lesson—5-minute talk, 5-minute discussion.
  - a. Give methods of making assignments that will create sufficient interest to cause home study. Illustrate each method.
  - b. Illustrate best method of making assignment of the lesson prepared for this meeting.
2. Presentation of lesson—30-minute talk, 15-minute discussion. Use the lesson prepared for this meeting to illustrate the following points:
  - a. Value of review.
  - b. Value of varying the methods of presentation.
  - c. Necessity of keeping in mind the relative value of points.
  - d. Summary—clinching of points.

NOTE—See "To Senior Class Leaders," and "Lesson Work," on page 53 of Young Woman's Journal, January, 1914.

## II. Ethical Problems—20 minutes.

Have talks given on the ethical problems that most concern you in your wards and stake; for example: Proper Department in Public Places and Respect for Presiding Authority.

## IMPORTANCE OF THE MEETINGS

These meetings and the work planned are of such importance as to demand your immediate and careful attention. Notify the General

Secretaries of the dates when these meetings will be held; so that, where possible, members of the General Boards may attend.

We are delighted with the reports of progress in the Mutual activities, that come from many of the stakes, and wish our Mutual workers great success and the blessings of the Lord upon their efforts.

JOSEPH F. SMITH,  
General Supt. Y. M. M. I. A.  
MARTHA H. TINGEY,  
President Y. L. M. I. A.



The above group of young people, with the exception of the three instructors at the extreme right, are the members of the class who took the M. I. A. normal course given at the Brigham Young college, Logan, for six weeks, beginning November 10, and ending December 19, 1913. Instruction was given in theology, first aid to the injured, short story, scoutcraft, cooking, games, athletic direction for boys and girls, social and folk dancing. These young people are now in the different wards of the Cache, Benson, and Hyrum stakes giving instruction to the Improvement associations in this work. A like course is contemplated for next year, at the Brigham Young college, and at other Church schools.

### Mutual Improvement Work

This was the topic for the teachers of the Le Grande ward, Salt Lake City, recently. A short sketch of the organization and its present activities was written out by the bishopric, and handed to the teachers of the ward, who were instructed to speak to the young people as well as to the old upon its importance, and to do what they could to encourage the attendance of the eligible young people at the meetings. Everybody was respectfully invited to attend, and the teachers through their instructions were able to tell in what respect the organization was worth while. It was shown that the officers of the associations are progressive, alert, refined and capable, and that their efforts are worthy of the best support of the people of the ward.

## Contest Music

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Some difficulty has been experienced in securing copies of the musical numbers for contest work. We now have assurance from the publishers that the mixed double quartets, "It is the Lot of Friends to Part," and "Tell Me Pretty Bee," may be obtained in any number. "Tell Me Pretty Bee," is published by Gamble Hinged Music Co., Van Buren street, Chicago. These mixed double quartet numbers are for sale by the Daynes-Beebe Music company, and by the Consolidated Music company, Salt Lake City, Utah.

The Junior Boys' chorus, "The Morning Breaks," as published in the ERA, and the Junior Girls' chorus, "My Soul is Full of Peace and Love," as published in the Journal, may be had at the ERA Office; both numbers for 12 cents per dozen.

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## Raise the Fund this Month

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Only by prompt and energetic work can this be done. The officers should act now. If it has not been done in the ordinary way, raise it by concert, entertainment, or other wholesale way. Your stake and ward should lead with 100 per cent.

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**Prof. L. F. Moench**, a well known and efficient teacher in the Church, who recently returned from a trip to New York, calls attention to a model town located about one hundred miles from Chicago called Hoopes-ton. It has 6,000 inhabitants, eighteen miles of paved streets, together with a college building costing \$100,000, with many churches, a Carnegie library, and manufacturing establishments valued at \$1,000,000, at which 1,500 hands are employed covering an output estimated at \$3,900,000 a year. The town is clean and beautiful. The village was settled in 1871, and at that time the saloon was allowed to flourish, resulting in drunkenness, debauchery and all other inevitable out-growths of the saloon. This so disgusted the leading class of citizens that when the new charter was made for the city, in 1877, they decided to abolish the saloon and all its concomitants, and for thirty-six years the town has withstood all efforts to establish saloons within its limits. Prof. Moench lays the prosperity of the town, its beauty and healthfulness, and its ideal conditions to the fact that saloons have been abolished. Capitalists have therefore invested their money here, to operate their factories and to carry on the immense business that is being done in the place. The conditions now enable the working man to become reliable, sober and industrious. He spends his money for the comfort and improvement of his home, for the happiness and prosperity of his family, and for the betterment of his fellowmen. The city is not in debt, and the taxes are about one-half of what they are in cities of the same size where the saloon element predominates. One reason for this is that there is no need for spending large sums of money for police forces, as only one policeman is needed to enforce the law and keep order. Salaries are not required by the city officers. These contribute their time without pay, and hence there is no special political efforts or aspirations, and so the town is free from the villification and traducing so common in political campaigns. Prof. Moench thinks that some of the towns of Utah and Idaho and other western states could prosper and profit by following the example of this town in Illinois.

## Passing Events

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**American farm products** for 1913, according to an announcement by the Department of Agriculture, amounted to ten billion dollars worth, and five billion dollars of cash income; it was a notable year for American farms; and yet a shipment of eggs worth \$20,000 was landed in California from the Orient, in January, for consumption in the United States.

**A. C. Matheson** was appointed by Governor William Spry on the 6th of January, to succeed the late Mr. Nelson as superintendent of public instruction for Utah. Mr. Matheson was born in Dundee, Scotland, in 1870, and at the age of eight came to this country with his parents, locating at Parowan. He is a graduate of the University of Utah, 1895, and has acted as chief assistant to Supt. Nelson since 1901.

**Elder E. N. Austin, Liberty, Idaho**, writes January 6, 1914: "In the January issue of the **ERA**, page 245, some missionaries, in mission messages, state that Caleb W. Haws is supposed to be the only elder ever buried in England, though the editors say that others have been buried there. In this connection, I wish to state that Elder Jesse Cherry, of Centerville, died in England from smallpox, some fifty years ago, and was buried there."

**The Telephone Trust** announced its voluntary dissolution without resort to the courts, on December 20. The American Telephone and Telegraph company agreed with the Department of Justice to relinquish control of the Western Union, to avoid suit under the anti-trust law. Other "big business," it is believed will follow suit. The J. Pierpont Morgan company has withdrawn from the directorates of a number of large financial institutions.

**Hon. Duncan Marshall**, retiring president of the Irrigation Convention, made a very forceful speech at the recent meeting of the convention in which these words occur: "If you want to keep a boy on the farm, keep livestock. There isn't a boy in Alberta who doesn't take pride and interest in some livestock of his own. Get the boy started on good livestock so that he may be able to see the good points. Let him do all his own selection, feeding and marketing, and don't take his money and put it to your credit. Let the boy have the proceeds of his toil and start a bank account of his own. If you can show him a profit he will not leave the farm."

**The Hetch-Hetchy bill** was signed on December 19 by President Woodrow Wilson granting public water supply to San Francisco from the Tuolumne river, in the northwestern part of the Yosemite National Park. The president stated that the bill would not impair the usefulness of the public domain. The water system for San Francisco, under the Hetch-Hetchy plans, will be second in magnitude and engineering difficulties only to that of New York City. A dam three hundred feet high will impound a lake on the floor of the Hetch-

Hetchy valley nine miles long and from a thousand to four thousand feet wide containing two hundred twenty-four billion gallons of water. The open water course will lead twelve miles between canyon walls, and the aqueduct proper will be one hundred sixty-four miles long. The daily capacity of the system will be four hundred million gallons, and is intended to supply the needs of all the cities about San Francisco Bay. The ultimate cost of the system is estimated by the engineers at \$77,367,400.

**The volcano Sakura-Jima**, in southern Japan, near Kagoshima, broke out in violent eruptions, January 12, accompanied by severe earthquakes, by which many buildings and uncounted lives were destroyed. In the Gulf of Kagoshima the water seemed to be boiling, and the quantity of floating pumice stone was so great that it prevented navigation. Lava for several days flowed steadily down the sides of the volcano to the sea, increasing the area of the island as the substance solidified on reaching the water. On the eastern coast, the houses are completely demolished, the ashes and lava having reached to the eaves. More than 1,500 out of two thousand buildings on the islands near the volcano were buried, and a little village of four hundred houses on the island of Sakura was buried, with many people in them, even as in ancient Pompeii. The loss of lives may reach thousands, and it was estimated that only nine thousand out of Sakura's estimated population of nineteen thousand had been accounted for up to the evening of January 16. The suffering everywhere is intense, and famine has added to the misery. Aid and letters of sympathy from many of the nations of the earth are being extended to Japan in which both President Wilson and Secretary of State Bryan have joined.

**Judge Orlando W. Powers**, a prominent criminal lawyer and formerly associate justice of the Supreme Court of Utah, under appointment of President Cleveland, died in Salt Lake City, Friday morning, January 2, 1914. He was born, June 16, 1850, at Pultneyville, Wayne County, New York, on the shore of Lake Ontario, sixteen miles north of Palmyra. He graduated from Ann Arbor, in 1871, and entered politics the following year, later removing to Kalamazoo, Michigan, where he practiced law. In 1874 he entered the stump for the Democratic party and was elected city attorney of Kalamazoo, in 1876. He stumped the state for Samuel J. Tilden for president of the United States, and in 1885 was re-elected city attorney. In May, 1885, he accepted the position of associate justice of Utah and became judge of the first district court at Ogden. This was during the crusade against polygamy. In 1886 he was retired from the judgeship of Utah, returning to Michigan for a very short time where he became the editor of the *Grand Rapids Daily*, but in September, 1887, he returned to Utah and resumed his practice of law, remaining here ever since. He took an active part in Utah politics both in the Liberal and Democratic parties. He was a member of the legislature in 1892; and in 1895 was Democratic state chairman. He stumped the East for William Jennings Bryan, in 1896, and was a candidate for United States senator in 1898, but was defeated.

**The Mexican situation** has changed somewhat since last month in that General Francisco Villa attacked the federal army at Ojinaga, on December 29, and the fight continued until about the 11th of January, when the federal soldiers, under General Salvador Mercado, were defeated, owing to lack of ammunition, and 4,300 of them with Generals

Orozco, Salazar, Rojas, and others, ran into the United States. With the defeated Mexican army, 1,500 civilian refugees also made their way into the United States. The war department made arrangements to provide for the Mexican federals and refugees at Fort Bliss, where they will be fed and clothed at the expense of the United States government. It is estimated that it will cost \$45,000 a month to provide for the self-invited guests. General Hugh L. Scott has ordered rations to be distributed at the rate of half a carload a day. General Ynez Salazar escaped from Ojinaga, and was arrested at Sanderson, Texas, for violating the neutrality laws. This Salazar is the same bandit who was given the mission by Huerta of wiping out the settlements of the Latter-day Saints in Chihuahua, and who was the immediate means of their exodus. The coward now fled to the United States to seek that refuge which he absolutely refused to grant to innocent neutral people in his own country. On January 13, Minister Mohino announced that the Mexican government would default in the payment of all interest on all external and internal bond debts due in April, held principally in the United States, Great Britain, France and Germany.

**The new currency bill** or "Federal Reserve Act," passed Congress and was approved December 23. It is said by many senators and representatives, as well as by business men, to be the most important law passed by Congress since the Civil War. It is mainly intended to put an end to business panics, and the prolonged hard times that follow them. After Congress had passed the tariff bill late last summer, members of Congress were weary and wished to adjourn until December, but President Wilson insisted that they remain and pass the reform currency bill. He argued that the two should go together, and that with the low tariff there was great danger of hard times as long as the banking and currency system remained unreformed. Six Republican senators and one Progressive senator joined the united Democratic senators in voting for the bill. The vote in the Senate was 54 to 34, the 34 being Republican senators. In the House all the Democrats except two voted for the bill and 37 Republican representatives voted "aye" with the Democrats.

The leading features of the new law, which practically changes the whole banking system of the country, are principally these:

The new system is to be governed by a Federal Reserve Board consisting of the Secretary of the Treasury and six others appointed by the president, their annual salary to be \$12,000 each. This board has very great powers. Not less than eight nor more than twelve Federal Reserve, or "Regional" banks are to be established throughout the country. These are banks for banks, which means that the banks will deposit money in them as individuals deposit money in ordinary banks. The 7,500 national banks in the country are compelled to subscribe to the stock of these Regional banks, and to make deposits in them under penalty of losing their charters. The 18,000 state banks in the United States cannot be compelled to come in, but are invited to do so, and doubtless most of them will. To prevent panics the new law provides for re-discounting business papers that the regular banks hold. By turning over this paper to the Regional bank they may obtain 50% of its face value in new paper money, which paper money is guaranteed not only by the business paper and the local bank but also by the United States. The notes are protected by a gold reserve of 40%. In this way a bank which has good assets will be able to get cash no matter how "tight" the money market may be.

The idea of the whole bill is to make capital and credit flow where it is needed, and not for it to pile up uselessly where it is not needed. Business men throughout the country, as well as the banks in most instances, express their satisfaction with the new bill; however, some are distrustful that the new arrangement may cause an inflation of the currency. Large numbers of both national and state banks have so far enrolled themselves under the system provided by the new currency bill, and it is not believed that many banks of importance will remain outside the Federal Reserve system. Hearings were held throughout the country in January as a preliminary to selecting eight cities in which the new Federal Reserve banks are to be located.

**Andrew Clarence Nelson**, state superintendent of public instruction for Utah, died on December 26. Supt. Nelson had suffered for nearly twenty-seven years with a cancerous growth on the left side of his throat. He underwent frequent operations but without permanent effect. Supt.

Nelson was born in Ephraim, January 20, 1864, and was the son of Mads P. Nelson and Margaret Hansen Nelson, who came to Utah with the early pioneers. Graduating from the district schools, he entered the Brigham Young Academy, at Provo, from which institution he graduated in 1891. He was principal of the Manti Seminary for three years, then principal of the Manti schools, and later superintendent of Sanpete county, in which position he remained for four and a half years. He then studied in the state university of Indiana, and graduated with the degree of Bachelor of Science. In 1900, he succeeded Emma J. McVicker who filled the unexpired term of Dr. John R. Park, the first state superintendent of public instruction for Utah. Supt. Nelson was



married in 1884, to Miss Amanda Jensen of Sevier county, daughter of Captain John Jensen, a pioneer. His wife and ten children survive him. Supt. Nelson is considered the father of rural high schools in Utah. The entire educational system of the state was greatly improved by him until it won the praise of leading educators of the

entire nation. For thirteen years he devoted his entire time to the cause of education, and during that time won the love of all local educators, and won fame as a prominent figure in national educational circles. His death is a distinct loss to the state, its people and educational interests.

**Elder Joseph Black**, son of John M. and Harriet Spencer Black, a resident of Grayson, Utah, died October 25, 1913, from the effects of injuries received from being thrown from a load of hay while on his way from Monticello to Grayson. He was born October 22, 1884, at Salina, Utah. The family, when he was three years old, removed to Huntington where his father was employed in the Co-op. grist-mill, then to Kirtland, New Mexico, and became members of the Burnham ward. Here Joseph passed the grades of the Aaronic priesthood, serving faithfully from deacon to priest. He attended the common schools where he was studious and received rapid promotion. In 1907, he filled a mission to the Central States, responding promptly

to the call, notwithstanding he had a slight impediment in his speech which made it embarrassing for him to talk in public. Elder George F. Richards set him apart. After laboring fearlessly twenty-six months in the mission field, he returned to his mother's home in Kirtland, New Mexico. In 1910, he removed to Grayson, Utah, where he entered 120 acres of land and built his home. He married Miss Louise Brown, daughter of Azariah and Jane Guymon Brown, April 4, 1912, in the Salt Lake Temple. He served as a ward teacher, and as second counselor in the Y. M. M. I. A., and in all his Church activities was accompanied by a rich flow of the missionary spirit, maintaining that home converted souls were quite as

A black and white oval portrait of Elder Joseph Black. He is a young man with short, dark hair, wearing a dark suit jacket, a white shirt, and a dark tie. He is looking directly at the camera with a neutral expression.

precious as those converted in the mission field. On one occasion he baptized ten children. Born in troublesome times and in comparative poverty, he yet overcame every obstacle, and, through the example and sympathetic counsels of his parents, imbibed an earnest faith in the gospel of Jesus Christ. He led a pure and clean life. He who serves God is never forsaken, and death cannot stop his activities. I believe that under the direction of the priesthood of the son of God, Elder Black is laboring in the cause of righteousness in another world as diligently as he labored here. Funeral services were held at the ward schoolhouse, at Grayson, under the direction of Bishop Bayles. Beautiful music was rendered by the ward choir, among the songs being, "Count Your Blessings," a favorite hymn with Elder Black. Other songs were, "Nearer, My God, to Thee," "O Grave, Where is Thy Victory?" and, "I Need Thee Every Hour." Elder Black was one of a large family, he leaves grandparents, parents, wife and one child, and many brothers and sisters and friends who mourn his early and unexpected death.—John R. Young.

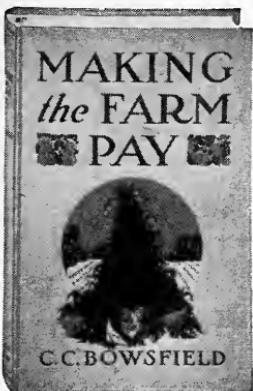
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## The Utah Farmer

PUBLICATION OFFICE

LEHI, UTAH

Joseph Hughes, South Melbourne, Australia, November 28: "I can honestly say that I have enjoyed the reading matter contained in the ERA very much. I am very fond of reading and have read a good many books but nothing that has given me greater pleasure than the ERA. Wishing it a wide circulation and continued prosperity, yours sincerely."

**President Martin Christopherson**, of the Scandinavian Mission, Copenhagen, Denmark, November 13: "On my last trip through the mission the elders in every conference expressed their appreciation of the ERA and the valuable instructions and encouragement received through its pages. We consider it a welcome visitor, containing just such teachings and information as are needed by the elders in the field."

**Elder Eugene Hilton**, Philadelphia, Pa., January 10: "It would be difficult indeed for anything to be more welcome than the monthly visits of the IMPROVEMENT ERA. It is a great aid to our elders in their work. The authoritative and instructive articles contained in it are thoroughly enjoyed by us. I have received some very pleasing compliments for the ERA from many competent and educated people to whom I have shown it. May it continue to prosper in its work of shedding forth light and truth to mankind."

## Improvement Era, February, 1914

Two Dollars per Annum with Manual Free

Entered at the Post Office, Salt Lake City, Utah, as second class matter.

JOSEPH F. SMITH,  
EDWARD H. ANDERSON, } Editors HEBER J. GRANT, Business Manager  
MORONI SNOW, Assistant

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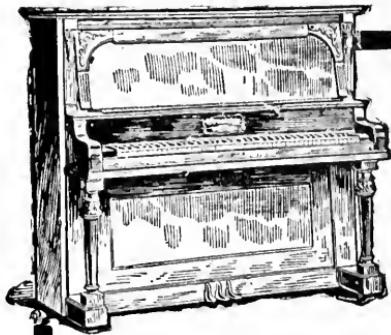
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